B E I N G B E T W E E N

A Dissertation

Presented to

the Faculty of the School of Theology at Claremont

Claremont, California

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Theology

---

by

Ronald Eugene Mullen

June 1975

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

This dissertation, written by

Ronald Eugene Mullen

under the direction of _____ *Faculty Committee, and approved by its members, has been presented to and accepted by the Faculty of the Southern California School of Theology in partial fulfillment of the requirements for the degree of*

DOCTOR OF THEOLOGY

Faculty Committee

Paul Schurman
Chairman

James C. Verheyden

Patricia Martin Doyle

_____

_____

_____

Date June 3, 1975

James C. Hayes, Jr.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

D E D I C A T I O N

For Those Whom

I am between

And For God's Spirit

Who breathes me

I dedicate this breathing

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

TABLE OF CONTENTS

Title Page. i
Copyright Notice. ii
Approval Sheet. iii
Dedication. iv
Outline of Text*. v
List of Schemas x
Abstract. xi
Preface xiii

*OUTLINE OF TEXT PAGE

I. INTRODUCTION

A. Problem 1
B. Purpose
1. Statement 1
2. Amplification 1
C. Hypothesis
1. Approach
a) General 2
b) Particular
(1) Betweenness Breathes being; as
(a) An Attitude of Relating 3
(b) Polar Beings (also called "The Separated") 4
(c) Into New Being (also called "New Unity") 4
(2) Betweenness Is
(a) spirit, i.e. an Attitude of Relating. . 5
(b) being 5
2. Statement: Betweenness -- as an attitude of relating i.e. spirit -- is being. 7
3. Amplification 7
4. Contribution. 9
D. Methodology
1. In General. 10
2. In Paul Tillich 11
3. In Erik Erikson 11
4. In Statistical Analysis 11
E. Limitation
1. Limitations Imposed by the Author
a) Non-philosophical Approach. 12
b) Style 14
c) Preconceptions. 16
d) Definitions 17
2. Limitations Imposed by the Subject Matter 18

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

F. Precedent 19
G. Definition
1. Pole. 19
2. Attitude. 20
3. Betweenness 21
4. Spirit (S and s). 24
5. Being (B and b) 24
6. Human Being 26
7. God 27

II. PAUL TILLICH

A. General 28
B. Spirit Breathes being as
1. Attitude of Relating
a) Faith 30
b) Love. 34
2. The Separated
a) Structure 41
b) Characteristics 43
c) Elements. 44
d) Categories. 45
3. Into The New Unity
a) Dimensions. 52
b) Functions 55
c) Being 61
C. Spirit is
1. Attitude of Relating. 66
2. Being 69
D. Spirit (S and s) -- as (an) Attitude of Relating --
is Being (B and b). 70

III. ERIK ERIKSON

A. General 71
B. Mutuality Breathes Being as
1. An Attitude of Relating 77
2. The Separated
a) Individualized-parts of
(1) Spheres
(a) In General. 91
(b) Soma. 97
(c) Socia 98
(d) Psyche. 98
(2) (St)ages
(a) In General. 102
(b) In Particular; is Based on Principle
of Epigenesis 107

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(3) Zones
(a) In General. 111
(b) Somatic 112
(c) Social. 113
(d) Psychologic 113
(4) Modes
(a) In General. 115
(b) Somatic 115
(c) Social (Modality) 118
(d) Psychologic 119
(5) Attitudes
(a) In General. 120
(b) Psychologic 121
(c) Somatic 122
(d) Social. 123
b) The People
(1) In General 126
(2) Individual 127
(3) Society. 127
3. Into New Unity
a) In General. 127
b) Individual
(1) In General 130
(2) Somatic Self 131
(3) Social Self. 131
(4) Self Identity. 131
c) Society 131
d) Individual-Society. 132
e) Species 133
C. Mutuality is
1. An Attitude of Relating 134
2. Being 136
D. Mutuality -- as an attitude of relating -- is being. . . 137

IV. STATISTICAL STUDY

A. Methodology
1. General 138
2. Relevance to Pastoral Counseling. 139
3. Relevance to Theology of Paul Tillich 141
4. Relevance to Personality Theory of Erik Erikson . . . 141
B. Analysis
1. Problem 142
2. Design. 142
3. Sampling. 142
4. Measurement 143
5. Analyses. 144

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

C. Interpretation
1. Betweenness Breathes being; as
a) An Attitude of Relating 153
b) The Separated 153
(1) Child, i.e. daughter 153
(2) Parents. 153
c) Into New Unity. 153
(1) The Child's Self-Identity Concept. 154
(2) The Adolescent's Religious Attitude. 154
2. Betweenness is Generative of:
a) A Sense of Being. 154
b) An Attitude of Relating 154
c) This Sense of Being and Attitude of Relating are Correlated. 154
D. Appendix to Chapter IV
1. Population; Example 155
2. Sampling of Population for Variables; Example, Z-scores. 159

V. CONCLUSION

A. Spirit (S and s) is 160
1. (An) Attitude of Relating 160
2. Being (B and b) 160
B. Mutuality is. 160
1. An Attitude of Relating 160
2. Being (b) 160
C. Statistical Study Correlates. 160
1. An Attitude of Relating 161
2. A Sense of Being. 161
D. Betweenness is
1. In General. 161
2. An Attitude of Relating 166
3. Spirit (S and s). 166
4. Being (B and b) 166
5. Human Being 166
E. Summary Conclusion: Betweenness -- as (an) Attitude of Relating, i.e. Spirit (S and s) -- is Being (B and b). . 166
F. Looking at Betweenness as Human Being
1. In General. 168
2. In Christian Theology 169
3. In Personality Theory 170
4. In Counseling 171
G. Looking at Betweenness as being 176
H. Looking at Betweenness as Being 179

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

APPENDIX. Precedent for the Term "Betweenness".

A. Physics 181
B. Philosophy. 191
C. Psychosomatics. 218

BIBLIOGRAPHY. 226

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

LIST OF SCHEMAS

SCHEMA		PAGE
I.	Spirit Respires as an Attitude of Relating.	37
II.	Relation of the Elements to; Structure, Characteristics, and Structural Parts.	46
III.	Categories; Identified with Dimensions for Transcendence. .	49
IV.	Some Examples of Tillich's Recurring Correlating Pattern. .	56
V.	Erikson's Concepts and Categories that Relate to "Attitudes"	79
VI.	Attitudes of Mutuality.	86
VII.	"Attitude" Terms.	90
VIII.	Spheres as "Part-Functions" of Functional Unity	95
IX.	Spheres as "Separated".	96
X.	Interspheres; Differences	103
XI.	Comparison of Schedules of Original Stages.	106
XII.	Stages, Zones, Modes and Attitudes.	108
XIII.	Erikson's Charts of Epigenesis.	110
XIV.	Erikson's Epigenesis of Modes, Modalities	117
XV.	Erikson's Relation of Trust to Faith.	124
XVI.	Mutuality as an Attitude of Relating.	135
XVII.	Interspheres; Similarities.	163
XVIII.	Any Betweenness is Spirit (s and S) is Being (b and B). . .	165

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

ABSTRACT

Title: BEING BETWEEN.

Problem: The recurring and pervasive dualism in studies of God and of man resulting in particulate, i.e. static and non-viable, being and doing is perceived by the author as a problem.

Purpose: Therefore, it is proposed to look between particulateness. It is proposed to explore "betweenness" for a bridge to span dichotomies. And it is proposed to explore this via the study of; theology, personality theory, and the counseling situation.

Hypothesis: "Betweenness" is viewed as rhythmical relation and thus as the breath of being and living. "Betweenness" is defined, described and derived as spirit, i.e. an attitude of relating. And so it is hypothesized that: "betweenness" -- as an attitude of relating i.e. spirit -- is being. Thus matter is spiritualized and spirit is substantiated. Jesus Christ is seen as the prototype of being between and as the destroyer of dualism.

Methodology: The research materials are specifically of three groups: Paul Tillich's Systematic Theology I-III is used. All of Erik Erikson's major publications on personality theory from 1950 - 1970 are used. Also used are 240 clinical-counseling case studies of the author. The first two research materials as writings are submitted to descriptive and derivative analysis for comparison to the hypothesis. The third research material as clinical is submitted to counseling and

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

statistical analyses for comparison to the hypothesis.

Conclusion: It is concluded that there is support in Tillich to see "spirit" and in Erikson to see "mutuality" as; betweenness, an attitude of relating, and being. It is also concluded that the statistical study is found to give significant support to the hypothesis. In summary then, the paper calls for a consideration that "betweenness" as an attitude of relating is; spirit, human being, and being in general. Certain applications of this conclusion are suggested for; Christian theology, personality theory, and counseling. And in general it is suggested that God's presence is thus immediate and destroys dichotomies.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

PREFACE

A. Personal

My life seems always to have become a quest for common denominators to satisfy dichotomies which I have found within my own psyche and situation. Some of my dichotomies which disturb me are: my need to worship versus my need to waste; continuity versus change; security versus adventure; individuation versus participation; being versus doing; spirit versus body; spirit versus stone; person versus thing; being versus non-being; place versus space; kairos versus chronos; unity or multiplicity; essence or existence; to generalize and thereby span the whole or to particularize and thereby make some impression which can be measured against another part; to grasp a principle of absolute truth or to grab some pointed tool and scratch my relative name in very limited concrete; meaning versus fun; to pray in abstract surrender to God or to sweat building very definite wood, nails, and cinder block into a new church which would never have been without my performance; God's Spirit versus my sex; to satisfy God or to fulfill me; to be poor enough to not be possessed by material things so that I might possess all things or to be rich enough in material means to implement my prayers; being passive enough to receive truth in revelation versus being active enough to give truth via a mind that has been trained and via some relevant tool that will translate this truth and training so that it has relevance to my neighbor's need; to bridge the claims of divergent roads to God so that God may be one to me; to find a meeting place for male and female so that the needs of each do not destroy the other;

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

to find a way of harmonizing the different needs of a person at his different stages of development, so that satisfying one stage does not negate a basis on which to satisfy the next stage; to find reverence in the secular; to speak of sexual nature openly in the sanctuary; to live with commitment and yet without chains; to write words not limited by syntax, the formal rules of logic, the half-life of ink and paper... and have some song to sing when words are dead...to breathe fact and function into my forms...to leave some mark of me, some form of mine that will not dry up into a mere institution, a shallow shell without life except in perpetuating its own forms...to speak and write words that communicate consensually via stable form yet breathe fresh air and dance with dynamic...surprising the form; to communicate while listening; to participate in another's developing individuality while I am being true to me; to be angry and to love; to be angry without sin and guilt; to do angry deeds and find it consonant with another's well being; to make peace between my mother and father in my own being and life; to make Jesus relevant to my world without my becoming Judas; to dream and to actualize.

My life thus became a quest to bridge in my own existence my own encountered polarities. To do this intellectually in systematic reason. To actualize this in my vocation so that my spirit takes on form. And most of all, to harmonize my own life into a poem of soma, psyche and spirit, which life also relates in mutual fulfillment with that of society.

Becoming a Christian at age 18 brought peace and unity to my spirit. But my body with its mind, and psyche, and social situation

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

still seemed dichotomized each within itself and from each other and even each and all from God in various times and ways. So my quest for common denominators continued. Communion[1] with God became my love. Conformity[2] to Jesus Christ in actuality became my call. And "attitude"[3] became my watchword even as I felt it was for him.

B. Professional Study

My particular approach to this problem of dichotomies has been not through philosophy but through the study of man ala medicine and psychiatry and the study of God ala theology. In each field of study I found no thing which seemed the basic and crucial key which could simplify or harmonize the discordant multiplicity.

College and theological seminary and graduate study with several pastorates followed. My first year of medical school was purposefully devoted to an experimental use of my life to "be brave enough to seek out the truth and make it real for me". To this end I determined to examine for one year in my own personal experience what was true and real for me. Not for others, but very personally for me. I quit praying before exams because I wasn't sure of my motivation. In this year,

---

[1] "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psalm 27:04.

[2] "For whom (God) did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Romans 08:29.

[3] "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 04:23.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

life became very fresh and personal to me. Once in particular, I remember standing at the front of an empty church, looking at the symbols of prophet and priesthood. Freshly I realized that truth could not be isolated there. Previously I had spent six years in the study of Greek and two in the study of Hebrew while in college and seminary in the feeling that language anatomy of the Bible could give me a fix on truth. Also, I had yielded my spirit and self to God's Spirit in the feeling that in mystic and spiritual communion with God there was truth. As I stood that day at the front of the church, it seemed finally to me that neither in; church, Bible syntax, or even in spiritual communion with God could truth be chased down and nailed to a firm fix. At the end of the year, a conclusion had grown in me that truth could be made real for me only where there was an intersection of; traditional and relevant, abstract and concrete, eternal and timely, holy and secular, etc. Quite suddenly and dramatically and with full and determining force for me, I saw again who Jesus Christ is. Just that; the intersection of man and God. Jesus Christ was a new type of being. Not dichotomized. He was not either-or but both-and. And since then, truth, i.e. reality, for me has been That Blazing Intersection Where Only Brave Can Live. Truth for me is not either man or God but a new type of being conceived by God's Spirit. It is every potentially redemptive interface where disparates meet.

I continued to apply and to search in order to further understand this Spiritual and practical death to dualism and birth to being. In medical school I dug through; cadavers, physiology and chemistry to posit being. Again, I was impressed that being as well as

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

truth could not be nailed down. In psychiatric residency I was impressed with the teachings of Harry Stack Sullivan who taught that psychotherapy was interpersonal. He emphasized the relationship. And in counseling I also learned to look not at polarized (people) beings but at the interface. In neurology residency it also seemed to me that the being of the nervous system was in its feedback and communicating functions.

So far it seemed, I had learned that for me: Christianity was a living relationship between God and me; Christian truth was somewhere in the interface of Bible, spiritual communion with God, and church traditions; human physiology was experienced most closely in its communicating systems of blood, humors, and nerves; counseling was centered in relationship. Also, in the one year between neurology and returning to finish my Th.D., I had been rereading in physics and astronomy and it seemed to me that small and large physical beings could best be denominated as existing as both-and rather than as either-or. Sun and earth, wave and particle, mass and energy.

C. Dissertation Topic

I returned to the study of theology toward a Th.D. and my major fields of study continued my past interests, namely; pastoral counseling, personality theory, and theology. I continued to be concerned with the problem of dichotomies in my own psyche and situation and with the conviction that the solution was to be found in seeing being as an intersection rather than as a separation and as betweenness rather than as particulateness. As I took courses, it was always with this

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

background and with the wish to use this perspective as a point for asking questions, organizing new knowledge and as a dissertation topic. Among the courses and authors which I studied, it seemed that both Paul Tillich and Erik Erikson offered areas of interest and elaboration which could be analyzed for elucidation of my thesis that, being is between; being is an intersection, even as in Jesus Christ who is the prototype of the unified being and the new generation.

Pentecost Day

19 May 1975

Marina del Rey, California

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

CHAPTER I

INTRODUCTION

A. Problem

The recurring and pervasive dualism in studies of God and of man resulting in particulate, i.e. static and non-viable, being and doing is perceived by the author as a problem.

B. Purpose

1. Statement

To explore betweenness for a bridge to span dichotomies and to explore this via the study of; theology, personality theory, and the counseling situation.

2. Amplification

It is proposed to look not at individual persons, particles, places, times, situations or events. It is proposed to look not at process or form, wave or particle, energy or mass. It is proposed to look not at gestalts, organisms or fields. It is proposed to look at that which is between and within all these; the between, the interface where these separates and others meet and mingle. It is proposed to look at betweenness for a bridge, as a bridge, as a being, as being.

Paul Tillich and Erik Erikson in their persons and writings embody and emblazon this betweenness. And they do so in similar ways. So they have been selected as writers of theology and personality theory

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

to be analyzed for support of this paper's hypothesis. And a counseling situation from the author's own practice has been selected for submission to statistical analysis toward support of the hypothesis.

C. Hypothesis

1. Approach

a) General

This paper mirrors a struggle to see[1] being breathing. This hypothesis struggles to avoid dichotomizing descriptions and definitions of being and to approach it on its own terms. The thesis herein tendered, for exploration within the research materials, is that breathing is a betweenness. Betweenness is: a breathing, a respiring of inspiration and expiration as poles of the same being, a respiring of O_2 + $(CH_2O)^* \longrightarrow CO_2 + H_2O$, a valence passing back and forth. It is tendered that this breathing, this valence, this readiness to share, this attitude of relating is betweenness. Betweenness is thus hypothesized as respiring spirit; inspiring, expiring, inspiring. And as spirit, i.e. attitude of relating, betweenness is thus seen as being.

The approach shall be to struggle to see betweenness breathing being as: First; a valence, an imbalance, an attitude of relating. Second; polar beings, oxygen or carbon dioxide, periodic imbalance,

---

[1] i.e. to share breathing with being, i.e. to live lost and found in kiss with God.

*As in organic sugars.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

inspiration or expiration. And third; a new or larger being, made from the previously separated and polar beings into a fresh compound, a human being or whatever, a balanced periodic imbalance. This approach, to see that betweenness breathes being, is taken by description.

Betweenness will thus have been described as spirit is defined; i.e. an attitude of relating. This in turn will be derived as the being; of the new being, of the polar beings, and thus of being itself. This approach, to see that betweenness is being, is taken by derivation and definition.

b) Particular

(1) Betweenness Breathes being; as

(a) An Attitude of Relating

Betweenness is described as respiring any two or more beings; from atom to Adam or electron to engineer or dog to God. This betweenness breathes being as a valence, an attitude about sharing, from inception of the relationship. Among material beings; gravity or electromagnetic charge, attraction-repulsion, inertial momentum and rotation, degree of angulation, periodic distance, and energy interchanges, (all these) breathe as being and define and derive from this attitude which respires between beings. To change the betweenness would change the attitude(s). In intra and inter human betweenness the attitude is more complex.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(b) Polar Beings (also called "The Separated")

While betweenness breathes being as a valence among two or more beings, it also respires these as polar beings or polar positions or relative beings, or relatives. The individual mass has become measurable, at least in terms of the other. The one has (and is) so much relative weight or charge. It has (and is) such a relative velocity and angulation, such a relative time and space, such a relative energy, such a separation and such a participation (although these are all but different names and aspects of the same being). This betweenness with its valence or attitudes of relating has ineffably and inseparably respired the shape, situation, and proposedly the source, substance, and summation of the related polar beings. To change the betweenness would not only change the relational attitude(s) but would also change the polar beings. In intra and inter human betweenness the respiration of human poles is more complex.

(c) Into New Being (also called "New Unity")

While betweenness respires being as valence and as polar beings, it also thereby breathes a new being. This new being is different, fresher, maybe larger. A new breath or sigh composed of oxygen, carbon dioxide, etc. Or a new human being respiring, by relational attitude, the formerly separated beings into poles or beings of the new or larger oneness. Where once there was twoness or moreness, there is now also a oneness; a new being.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(2) Betweenness Is

(a) spirit, i.e. an Attitude of Relating

This step is taken by derivation. That which breathes in betweenness is valence, a rhythm of relating. This attitude of relating is the simplest and barest description of betweenness. This critical attitude allowing communion, respired the imbalanced "sun" and "planets" into presence as balanced imbalance and as a system of polarizing rhythms. That which breathes in betweenness is an attitude of relating.

This step is taken by derivation and definition. Because God's Spirit inspired the disparate dust with breathing-being. And because God's Spirit inspired Mary with Breathing-being -- as Christ-jesus, as intersection of the polar beings God and man, as actualizing attitude, as living love, as the proper prototype of being -- as the New Being. And because God's Spirit inspires my dichotomized poles with breathing-new being. Therefore betweenness, as breathing being, is named "spirit" after God's Spirit. spirit is thus defined as is betweenness; i.e. attitude, an attitude of relating, that critical attitude which allows one to enter into communion with another. And so betweenness is spirit. The breath of betweenness is spirit. And the isness of betweenness is spirit.

(b) being

This step is taken by derivation and by definition. As spirit breathes, it stands out of itself into itself, and there is multiplicity to itself. And spirit, so unconcealed in breathing bears polar beings;

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

as its periodic positions of inspiration and expiration, and as its fresh and larger being of inspiration-expiration together, a respiration. So all beings are breathed into being by God's Spirit. So breathing breeds being. So Breathing breathes breathing. So being breathes as on the breath of God. So Spirit inspires spirit.

As spirit leans and declinates, it sighs and breathes in imbalanced respiration. And fresh polarities or distant disparates are respired as in inspiration, as into new being. As spirit sighs there is simultaneous isness for: attitude(s); individual and polar beings as sun-center, earth-planet, etc.; and a new and larger being as solar system, or human soul, or stifled sob. So spirit, as respiration, as relational leaning or an attitude of relating, bears all this and these. So spirit, as respiration, as betweenness, is the breath and being of being. So spirit, as betweenness, is all there is. And betweenness so defined as spirit, as respiration, as breathing, is all there is. Betweenness is the barest and biggest being.

Betweenness is: (1) Relational attitude of polar beings. As such betweenness is, (2) the beingness of their new and larger being. And by comparable descriptive analysis and derivation, betweenness is, (3) the beingness of each polar being. For each polar being is also a subpolarity comprised as an attitude respiring its own polar beings. Thus betweenness -- as spirit -- is seen as being. Thus dichotomies are bridged as in breathing. Thus being is returned to God as spirit to Spirit. And thus God's Spirit as spirit is substantiated in every being; limitedly or more openly. Being yields to respiration as after Spirit. And all is present God.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

2. Statement: Betweenness -- as an attitude of relating i.e. spirit -- is being.

3. Amplification

This hypothesis is predicated on the possibility that every person and thing is externally involved with others in relationships which constitute, shape and substantiate his own being. And the hypothesis is predicated on the possibility that each individual is internally constituted as a unity of relationships between poles. Each pole, itself a sub-plurality of poles, is also constituted by relationship-between. So that the final substratum and denominator of being is betweenness.

This hypothesis seeks a beingness in this between. Are the various betweens similar or same? Is the between the common building block of all beings? So that being is not dichotomized particles or poles, but rather that which is between the poles. (And still further; is Spiritual Being-itself the ultimate betweenness?) If so, dualism ceases because whatness and power of same are identical. Whatness and knowledge of same are no longer split as object and subject but rather the relationship between is both object and subject. And numbers and words no longer are static forms without life. But numbers regain the mystery and power inherent in the "0", "+", and "=" which symbolize the between. So the indeterminacy and flux of these symbols of the between bring life back to the formalized number. And it partakes again the chance and risk and freshness of all living things. Words also regain poetry and the illogical. The space between words and letters becomes significant for allowing associations of the writer and reader to give coloring,

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

meaning, power, emotion to naked bony letters and words. And the shape of the letter and format of the page, both set off by space between, lend further fresh inspiration to the stale air of Platonic polarized ideas. And life is felt, as Heideggerian[2] nature steps out of itself into itself in words. So nature takes form. The form of being thus becomes related to the fact of being as the oak tree to the acorn, as the book to the idea, as the baby to the conceiving act of love. Form becomes the mighty standing-in-itself of being which develops through emergence and unconcealment into becoming, shining appearance, and finally a holding-itself-in-the-limit. But to be alive with being, a word must not hold itself in the limit for long, nor must it be so held. A word must be allowed to have betweenness, much betweenness, or Platonic dichotomy and dualism and death will ensue between pure form and physical form. Words need constant fluidity to new forms for new functions. Constant fluidity to new sources and new sites of history. Words need freedom for betweenness to create the right association, the burning in bones that God's word did for Jeremiah.[3]

This hypothesis suggests that beings of all kinds regain this freshness, and unity of abyss and form. And suggests that God is found everywhere.

---

[2]See Appendix A. Philosophy.

[3]Jeremiah 20:09.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

4. Contribution

The contribution which this paper thus hopes to make to the body of academic knowledge is a fresh way of looking at being; especially in Christian theology and counseling. And in the process of so doing, by looking freshly at betweenness as at being, it is sought to integrate Christian theology and counseling by showing that the between, i.e. in the counseling relationship or any other relationship is where spirit functions indeed is spirit. Others from Heraclitus to Freud to Einstein to Buber have discussed relationship. What is wished herein to concentrate on however is not the relators nor even how they change from one form to another. It is wished to see the between as being itself and to see it as synonymous with spirit. Thus, all being is neither concrete existence i.e. particular pole nor abstract essence, i.e. a perfect idea or a wavy spiritual energy. Rather, between these two and between all such pairs or groups of poles -- each pole of which is also a sub-polarity -- there is meeting (and thereby being or there is not and thereby not being), a valence, a balanced imbalance that relates poles of being in a new being. This "being-between", it is suggested, is neither abstract nor concrete. For no being or poles of same can long be examined as a pole (abstract vs concrete or as any dichotomized pole) without thus losing its betweenness -- its life. It is this betweenness which, by rhythmically "respiring" the poles (abstract vs concrete or whatever), lends poles the credence of life and being. But long left lonely without betweenness, each such pole becomes a static

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

shell-form, exhibiting only prior life, i.e. prior relationship or betweenness.

In exploring the hypothesis, it is this way of looking at a human being and at any being as at betweenness that this author feels is fresh and refreshing for Christian theology and for counseling.

D. Methodology

1. In General

It is proposed to research appropriate materials for comparison to the hypothesis, seeking confirmation and elaboration or denial of the hypothesis. These research materials comprise; theological, personality-theoretical, and psychological-counseling areas. They are representative writings of; Paul Tillich as theologian, and Erik Erikson as personality theorist and clinician. The third area is psychological and consists of case studies of the author's own counseling practice. The first two research materials as writings, shall be submitted to descriptive and derivative analysis for comparison to the hypothesis. The third area as clinical shall be submitted to counseling and statistical analyses for comparison to the hypothesis. These research materials are specifically: Paul Tillich's Systematic Theology. All of Erik Erikson's major publications[4] from Childhood and Society through "Autobiographic Notes on the Identity Crisis". And 240 clinical case studies, of the author, regarding pregnant women from 15-25 years of age who

---

[4]See Bibliography.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

presented for emotional evaluation seeking therapeutic abortion.

2. In Paul Tillich

Paul Tillich shall be explored for his concept of: Spirit as relating and unifying man's disparate polar elements of; individuation and participation, dynamics and form, and freedom and destiny. Tillich relates these by Spirit inspiring in man a spirit of; integration, creativity, and transcendence. This spirit unites polarized elements into a new whole; i.e. morality, culture, and religion. And in the process the dichotomized poles are constituted as polar beings instead of lost into disintegration, destruction, and profanity or demonization. Tillich sees Spirit as relating and unifying, and as Being.

3. In Erik Erikson

Erik Erikson shall be explored for his concept of mutuality between the individual and society. This mutuality between shall be seen as source and summation, as stimulus and satisfaction for: the child's attitudes of relating, the constitution of individual and society as related polar beings, and the new or next stage of individual being. Erikson shall be explored for aspects of his writings that show this mutuality between to be an attitude of relating and that show it can be derived as being itself.

4. In Statistical Analysis

A counseling and statistical analysis of clinical case studies shall be explored to show: That betweenness breathes between a child

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

and her parents as an attitude of relating, (i.e. want or relational leaning or love). That this betweenness breathes being as the "separated", child and her parents. And that this betweenness breathes new being as the child's self-identity concept and also as the adolescent's religious attitude. And the child's sense of being and the adolescent's religious attitude shall be statistically analyzed for direct and significant correlation.

E. Limitation

1. Limitations Imposed by the Author

a) Non-philosophical Approach

To treat of being is traditionally the task even the prerogative of metaphysics. To treat being via psychology and theology seems and is therefore unusual and awkward. But this author is not academically degreed in metaphysics. However, Paul Tillich is taken as a precedent in that in his Systematic Theology he treats man psychologically without a formal degree in psychology. Also, Erik Erikson in his writings treats of psychology and sociology without academic degrees in either field. This author feels his lack acutely. And yet his life and preparation cannot partake of all interfaces nor even most. Some choices had to be made on an either-or basis. His choice of quest is, for him the ultimate one of, being. And he is committed to his choice of modes. Those modes are; body, psyche, and spirit and their interface i.e. betweenness. In other words, psychiatry and theology, and their betweenness. And yet to write words of the beingness of this

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

betweenness is to sound metaphysical. And to sound metaphysical in the absence of a philosophical approach is a definite limitation to this paper. One thus raises a topic for discussion but politely asks to be excused from defending it on its own ground and in its own terms. Untenable. But being and life and discussion of same are not limited to philosophers as to those versed in traditional philosophical syntax. Just as Christian salvation and discussion of same are not limited to theologians as to those versed in traditional theological syntax. The nature of being and of its redemption are discoverable and discussable in other places than traditional books; no matter how holy. Someone replies; "Yes, we have never said otherwise. But if done in academia, one must conform. And the dress of being in academia is philosophy; specifically metaphysics". Traditionally true. But being has always existed in every hall of academia and not only in the hall of philosophy. In the foggy halls of theology and psychology also. Even though these lately-come-fellows have too long felt insecure (since the renaissance of science) in their own forms and have sought to hide under more fashionable dress; i.e. scientific physics and metaphysics. Ironically, few have been more fastidious and rigidly faithful in defending traditional dress than these insecure fellows. But being is thereby deprived of her glorious seasonal selections from her wide wardrobe. And we who view her are myopically distorted into limited categories of seeing; namely the metaphysical. Let academia more closely conform to life, or words will be further dichotomized from life. Words will lose logos, leaving only logic. They will lack the ability to summon being out of

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

black blankness. Words will no longer stand strong as being itself. And life will long for another way to communicate with minds.

Let being range the full halls of her academic dwelling. If being is sought or found in the laboratory, the appropriate dress is physical not metaphysical. If being is sought or found in mathematics, the appropriate language is mathematics. If being is found interpersonally and intrapersonally, the appropriate approach is sociological and psychological. Being as described in this paper is sought in the mode of foggy psychology and theology. And the place it is sought is in the ambi-valent between. Let the approach suit the subject in its own site. Let the suit be foggy ambi-valence at times. The author will try to not speak of metaphysics per se. But he must speak of being.

And so, excuse is claimed for treating being to a non-metaphysical approach. First, by the precedents of Tillich and Erikson, as above described. Second, by necessary limitations of preparation. And third, because it is felt that new approaches from distant disciplines are traditionally creative for breakthroughs. Thus, the choice to seek being without the bounds of metaphysics was made years ago, purposely and expectantly. And it is hoped that this limitation, imposed by the author, i.e. the absence of a philosophical approach, shall have substitute benefits in fresh views of being.

b) Style

The topic of the paper, it would seem, should have a certain limitation on the style of writing. To this intent it is hoped that the form of this topic shall fit its fact and function. In other words, its

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

clothing shall clarify and not conceal the contents. This paper's content is being; as betweenness rather than as things, and as rhythmic breathing rather than as polarized pictures. Therefore when speaking of being, it is planned to use poetic license. To loose associations and liberate betweenness. This choice of copious poetic, rhyming, impressionistic and feeling-tone style is thus not accidental.

But the style of writing also imposes a certain limitation on the paper. To use words loosely makes it difficult for the reader to ever infer a feeling of definiteness from the paper. And the writer's thought seems formless. This paper is therefore limited in areas where poetic style is used. And persons trained or most comfortable with exact and scientific use of words will notice a lack in those poetic areas. For such passages will not be amenable to traditional analysis nor to comparison with classical treatises. It is always necessary to make a being compatible to the categories and habits of the mind before the being can be comprehended. Herein, is a chief limitation in this paper; not only in its clothing but in its content. For to speak of being poetically or to define it as rhythm, does not conform to traditional form or content.

This paper suggests seeing afresh being as rhythm and that categories of knowing not conformable to rhythm are uncomfortable to life. This paper must suffer this struggle and endure the insecurity of being but a breath.

Indeed, the very form and the only form the writer wishes to imply is that of rhythmic-betweenness. But in passages where being is not mainly nor directly discussed, it shall be the goal to speak with

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

clear, concise, and simple syntactical sentences. To limit associations and to bind ambi-valent betweenness. Therefore in the introduction and conclusion, it is planned to use more spirit and less letter. And in the main body of the paper it is planned to use more prose and less poetry.

c) Preconceptions

Another limitation of this paper is that there are many conceptions not adequately introduced nor solidly founded. The absence of a metaphysical and epistemological approach accounts for much of this lack. Another reason is sheer inadequacy of; space, time and energy. And yet another reason is the limited scope of the paper.

Preconceptions inherent in this paper are: Being. Betweenness. God. An epistemology not adequately described but partaking elements of empiricism and mysticism. Common denominators and a final denominator are possible and actual. Dualism is expendable. Communication is actual or potential between beings -- especially between God and man. Beings meet and merge in interface i.e. betweenness. Categories of being and knowing are same. Being and betweenness -- including the psychological -- are susceptible to statistical analysis. Words are being and carry communication. Logos equals principle of gathering. Jesus Christ is very God. The Holy Spirit is very God. The Christian Scriptures are inspired of God. The things that are, are found in God. There is a fall from this fit-frame in which a fault is now found with weeds and sweat and pain. This fault is founded in fractured fellowship from our God Father. But Christ Jesus plumbed this pit with his person

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

and passion, planting his bruised heel on the head of Satan. He bridged the breadth of the chasm with his shoulders outstretched, permanently positioning the bridge with his arms anchored as tie-rods, and spiked the spans into the limits. He undid the distance and reunited the opposites with a living lesson of love in this picture of "plus" that now marks the spot. Here Christ Jesus plumbed the pit, crossed the chasm of destructive dichotomy, and thus repaired the fault in fellowship between God and all created beings. Now fellowship flows afresh. And now we need not say, Lo here! or, lo there! for behold the kindgom of God is at hand even in the midst of us, as near as our mouth and heart. For in Him we live and move and have our being. For God's Spirit is again our companion; with us and in us. For the promise of His Presence is for us and to our children, even as many as the Lord our God shall call across the bridged dichotomy.

d) Definitions

Certain key definitions are placed at the end of the Introduction because they partake of the limitations imposed on the paper by; absence of metaphysics, impressionistic style, and preconceptions. They are thus placed early in the paper to prepare the reader for a fresh approach to being. And later in the body of the paper, it will be advisable to have definitions already presumptively proscribed. These definitions partake of limitations imposed by the author as described in Limitation a), b) and c). Repetition may seem over-used. The definitions bear the mark of heavy stylistic slant and preconceptions. They suggest heavy mystic bias. However, it is desired to convey from writer

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

for reader the capacity to categorize being as rhythm. And so here in the definitions, more than anywhere else, impressionistic style is used in an attempt to have being's clothing clarify its content. This may seem an unbearable limitation to exact scientists. But the intent of the paper is to limit being's definition and dress only as exactly as ambi-valent betweenness.

2. Limitations Imposed by the Subject Matter

Most of us are very habituated to seeing and naming being as things rather than as dynamic relationships. To learn to look between, among and within visible polarized objects has been a new and growing thing for the author. And it will also be strange for most readers.

But for all of us there is familiarity with an uncertainty, a tension, an unnamed fear, an almost, a thrill of adventure, a magnetism found in every new meeting. It is this vibration which is herein called the between. It is because of this very newness and strangeness, that it is desired to explore betweenness. To find in it, indeed to find it as, a bridge over dichotomies. And thus to name it being, the common being, the only being.

Life is not easier thereby; anymore than when Jesus did away with specific rules and replaced them with an attitude. But thereby there becomes hope for harmony and wholeness...and all that is lacking is the power for the now awesome plan! Beings are no longer quite as simple to identify but they are more true to life as we feel them in our hearts and as we experience them in our living. This very limitation of strangeness and newness inherent in the subject matter can cause us to

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

cry out in bewilderment and inadequacy. But if indeed the between is the place and being of spirit, then the very confrontation to see afresh being as spirit, can become our call to God's Spirit to illumine it for us and to empower us for it.

F. Precedent

As far as this author is aware, no one before or after Jesus Christ, and his Old and New Scriptures, has used "betweenness" or even the idea to universally denominate and therein posit and limit being. Yet there is a plethora of precedents exemplifying the general theme's struggle to surface and satisfy man's need for harmonizing unity. Some of these are therefore presented, and a few in such manner as to show their similarities and differences from this paper's position. These precedents are representative references from; physics, philosophy, and psychosomatic medicine. It is hoped that such scans from other sciences will suggest the long, pervasive and fruitful influence of this tendency toward "betweenness", under various approaches and terms.

But to keep the Introduction from being too long, they are appended for the reader's perusal at leisure. See Appendix.

G. Definitions

1. Pole

A being isolated from the betweenness of larger being with other beings. Such a being is seen as frozen at the apex of some rhythm or form-function; lonely, awkward, non-respiring and dying or dead. It

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

retains only the likeness to its form-function in the larger being as a snapshot does to life. As when a musical chord of larger being is created by a community of peer piano notes sharing betweenness. Then the piano string vibrates with its own betweenness and also with the harmonic resonance between each component of and with the summation of its own chord. This chord is the balanced imbalance of each note's resultant plus that resultant of all notes composing or constituting the chord. Yet to isolate one string in such rhythm from among all this larger betweenness is to have being in the unnatural state of a pole.

A pole, i.e., a being isolated from such larger being, does however retain its own being, as a polar being; i.e. the sum of its own inner betweens. But even to keep its own inner betweenness fresh, being must soon relate in common betweenness with others.

2. Attitude

Attitude is: "An aptitude, natural tendency, posture, mood, orientation. As in an arrangement of the parts of a sculptured or painted figure. As in a posture held momentarily in dancing. As in the orientation of an aircraft in the air expressed mathematically by the inclination of the aircraft to three fixed axes on the earth that form a frame of reference. As in a position indicating action, feeling, or mood. As in the feeling or mood itself".[5]

A proclivity, a valence, a readiness-unreadiness to share, a readiness about sharing electron(s) -- as between two hydrogen atoms, a

---

[5]Webster's Third New International Dictionary, p. 1,451.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

complimentary emptiness-fullness as between a particular man and woman, an inclination, a gravitational leaning, a declination, a waterfalling -- the earth leaping to embrace, upness rather than 10 degress from same, an expression on the earth's axis as it communicates with the sun, the kissing of snow-sky and black earth in their trees between, a secret shared by the rainbow's curve and arrangement of its colors, the pulsing breath of day-night and winter-spring-summer-fall, the happening between of a sperm-ovum at the kairos moment-place, the statistical selection of one sperm among thousands, the special angulation that allows communication with multiple universes through a rotating black hole, that enigmatic smile of constant "k" (as C^2 or whatever) on the face of any being which allows it to slither through the selective grid of the "=" symbol and change its mode of being. These have been examples of attitude which permit sharing and thus allow betweenness to build beings into larger being. But attitude can also prohibit sharing and betweenness. It is each and every readiness regarding sharing.

3. Betweenness

Betweenness is a dynamic relational attitude, a sharing attitude, an attitude of relating. Expressed positively, it is that critical attitude which allows one to enter into communion with one's own being, i.e. one's sub-betweens or with one's new and larger being via common betweenness with other beings. It can bring a smaller or larger sense of self by experiencing various aspects of one's inner betweens or outer betweens. Within specific betweens there is experienced universality, a sense of eternity, kairos and fulfillment in the midst of

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

changing material and temporal polarities. A sense of mutuality in the midst of apparent impenetrable boundaries or unbridgeable distance. This experience of mutuality by sharing betweenness is not meant as mystical as opposed to physical. But by suggesting that betweenness is relational attitude it is meant to suggest how all beings, from subatomic aggragates to human societies to words and numbers, are bound by a common denominator; betweenness. All are constituted by relational leaning; a shared valence, a gravitational proclivity, a repressed fantasy, a hunger for food, a complimentary wave length, a contrasting barometric pressure, or some or all or none of these. These all share attitude, an attitude of relating. It is suggested that all these betweens are continuous in the attitude of Spirit. It is further suggested that many or all betweens can be opened to increased intercourse by adjustment in attitude. Some betweens may communicate with each other by fortuitous commitment; i.e. a tree and a mountain, or a bear and bees. Or a man may arrange a meeting wherein he sits and contemplates a distant mountain. He may thus experience a strength, a timelessness of their beings that is the same. There are more obvious betweennesses for the man and the mountain such as; gravitational attractions, certain gaseous exchanges, temperature community, same surface footing, same sun reaching. By experiencing such obvious betweenness, he may come gradually to set some of his attitudes to more delicately coincide with that of the mountain. And he may find that certain birds, wolves, pollens, snows and springs are interwoven with his own more intimate betweenness. It may be objected that these reachings and gravities and gases and wolves and water are not the mountain. It is

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

proposed that the betweenness relating each to each and all is the mountain. Even as similar betweenness among reachings and gravities and gases and wolves and waters constitute the human being. He may eat its berries, or cows, or milk. And by ingesting its earth forms, he may partake of its betweenness. The mountain's starches and adenosine-triphosphate protein bonds thus give up their caloric potency of betweenness, characterizing all chemical structures, to his betweenness. His own characteristic balance of betweenness then communicates most heartily and intimately with that of the mountain. They two experience one. And later he may find that his own being has become permeated with the spirit of place[6] characterized by this mountain in his backyard. And so from less conscious yet actual physical betweennesses of gravity, gases, temperature, surface footing, sun reaching, birds, animals, pollens, water, chemical ingestion-digestion-assimilation, and even spirit of place, he may come to consciously contemplate and communicate mystically with the mountain. Later or earlier he may be drawn to physically hike its pastures or struggle against its peaks. It may be the site of his death. Or he may pray for it to fall on him and hide him from the wrath of his God. In multiple modes a betweenness, a relational attitude, an attitude about sharing, a critical angulation or proclivity exists among a (human) being and his others. Betweenness is that breathing rhythm that as an attitude of relating unites by going out and bringing home.

For schematic or early or simplistic learning purposes,

---

[6]Rene Dubos, A God Within (New York: Charles Scribner's Sons, 1972).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

betweenness may be thought of as attitude; a dynamic relational attitude. Thus, all and by the least some, betweens may be conceived of and experienced as similar and same.

4. Spirit (S and s)

The definition of spirit is the same as that of betweenness. Wherever the word "betweenness" is used, the word "spirit" may be interchanged. Such definition is used to freshen and substantiate "spirit" while spiritualizing "substance".

5. Being (B and b)

A being is an imbalanced balance of attitudes i.e. proclivities. A rhythmical respiration of chaotic energy with principle-of-gathering. In other words, being denominates both raw power and form, abyss and logos. Power and form represent only one set of dichotomized poles by which we usually conceptualize being. Another set of such poles is essence and existence or ideal and actual. What is meant in this paper by being is that betweenness which respires all such poles in rhythm. Betweenness as being is not just a compromise or extrapolation or synthesis or fusion of opposites. Such conception already posits poles as the simplest form of being. The process of dialectic between poles meant here in this paper does not posit form or absence of form as absolute, nor physical nor mystical as absolute. The process of dialectic in this paper sees the actual physical proclivity between atoms and persons as the absolute mystical; i.e. as spirit i.e. attitude. The between, the respiring balanced imbalance, is being. The between is as

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

concrete and isolated as any being can be. It thus is not completely nor even definitively measurable by any polar measuring mode nor by multiple polar modes at any one time, place, etc. Being can only be measured and known by being. Therefore to define or know betweenness as being is to share one's own betweenness of being with the other. This betweenness is radical for it means not only subjective-experiential as opposed to objective-empirical. The between even respires these as poles; i.e. subjective and objective.

And so betweenness as being denominates both power and form, process and pole, mystical and physical. Seen from the between, seen in the between...seen as between...respiring with betweenness in rhythmic uncertainty and balanced imbalance, such phases of being are no longer seen as being. Only betweenness is seen as being. Anything more concrete is already dead.

Such a view of being, such a being, such a knower learns the pragmatism, the flexibility, the respiration needed to measure Newtonian and mystical waves, etc. But he does not name them being. He names them poles; dying or dead polarized being. And he names betweenness as being. That betweenness where proclivity is both the power and principle-of-gathering of being.

Seen from the between, being flows but is not flux. Being respires both form and flux. Betweenness as being is sometimes certain sometimes uncertain, but always aware of respiration; always aware of respiring both poles of certainty and uncertainty...and multiple poles and modes.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

There is a constitutional attitude or proclivity in the between (and complex of betweens). This is the simplest being; a proclivity between. This proclivity is both the power and form of being, the essence and existence, the mystical and physical, the sacred and secular, the spirit and sex of being. Betweenness destroys the dichotomy which would polarize these words. Proclivity between is being. This paper emphasizes looking not at form nor at any pole, even though the pole be lack of form. This paper emphasizes looking at respiration, the balanced imbalance between, as at being. To see proclivity between as the simplest and only being.

A more inclusive being is merely a rebalance of several previous, more limited beings i.e. several betweens that reach a resultant between (i.e. attitude or proclivity) as its new mode of being and relating. As a heart is made up of the more limited beings of muscle and valve, etc. in a new balance or proclivity between. As a marriage is made up of the more limited beings of man and woman (etc.) in a new balance or proclivity between. As a molecule of water is made up of the more limited beings of hydrogen and oxygen in a new balance or proclivity between. As a human being is made up; of one element and another element, of element and non element, etc. in a new balance or proclivity between.

6. Human Being

A human being is a donut held by a hole. A double helixed heliotrope. A tube bounded without and without by betweennesses. i.e. That "without" bounded by the betweennesses of skin, lungs, urinary

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

tracts, ears, nerves, muscles, etc. with external environment. And again that "without" bounded by the betweenness of the digestive tract with external environment...A donut-like-surrounding external environment. A circumference constituted within by chemical and electrical betweennesses running around in balanced imbalance passing small batons of valence or attitudinal proclivity among themselves.

A human being is different from other beings in that he is more inclusive and thus out of sheer quantity has become qualitatively different so that within certain bounds he can more regulate his own attitude, thus changing his proclivity, i.e. the power and logos of his being.

A human being is different from other modes of being in that he, within larger limits than any other being, can choose to communicate and share betweenness. So that in human mode, the other modes -- mineral, vegetable, animal, etc. -- can more fully choose to share or not to share with themselves, and with that more inclusive mode of being, full of wonder...human being, and with their parent being...God.

7. God

Deferred until Conclusion. V. F. 2. "In Christian Theology", and V. H. "Looking at Betweenness as Being".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

CHAPTER II

PAUL TILLICH

A. General

The Spirit of God is not a separated being.[1]

This chapter is an attempt to find in Tillich's writings, specifically his three volume Systematic Theology,[2] a type of "betweenness" to commonly denominate his various beings. Thus can this paper's thesis, that: "betweenness -- as an attitude of relating, i.e. spirit -- is being", be exemplified and supported. It is felt that spirit (S and s) in Tillich offers such a type of betweenness. The following sections of this chapter then, shall be in struggle to so relate and commonly denominate his various terms for beings in life. And spirit shall be looked at; for and as betweenness. At times rephrasing and regrouping of his terms shall be suggested to so fit in better with this paper's total format.

Spirit or spirit shall not be explored separately from its function as unifying. It shall not be examined as a noun separate from its verbal use. And so no general defining statements shall be made preliminary to an analysis of its purported function as an attitude of relating the separated into new life.

---

[1] Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1967), III, 107.

[2] Ibid., Volumes I-III.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

It is not suggested that Paul Tillich or his writings necessarily support every assertion or implication of this chapter. An attempt will be made to differentiate what is clearly Tillich and what is not. The major outline of the chapter follows the thesis of the paper, but sub-headings of the chapter will be seen to rather closely follow Tillich's concepts. There is an attempt in this chapter to force Tillich to simple conclusions and to a final denominator of being i.e. spirit as an attitude of relating. In this, violence would be done to him. And so at such times, steps beyond or alien to Tillich will be identified. Tillich is broad in scope and seems to this author to dance derisively out of each attempt to simply define him. He sought in great grasp to found everything upon the ground of God. The purpose of this paper is to find a simple and common mode of being for every such thing upon the ground of God. Tillich resisted attempts -- to profane and demonize being -- that would separate any being from its own ultimate depth in God. He says, "Spirit is (not) a kind of physical matter".[3,4] This paper's thesis points toward spirit as being and toward the basic substance as spirit; be it the substance of stone or psyche. This may seem an attempt to materialize spirit. It is indeed. But it is an attempt to spiritualize matter in such a way that beings are not separated from

---

[3] Ibid., III, 115,275.

[4] All parenthetic aspects in quotations are inserted by this paper's author. They are therefore not of Tillich. However, they are put in for clarification and are not felt to be alien to Tillich's meaning. Also all underlining is by this paper's author and is not of Tillich. It is done to serve the reader by calling attention to those aspects felt pertinent.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

God. And in such a way that there is only one kind of being; spirit. The being of matter from this viewpoint, does not seem to fall under Tillich's argument. For he seems to have been struggling against a materialistic tendency to see as ultimate that which is merely a static element separated from its polar pair and thus from the power of being. When this paper refers to being of any dimension, it refers to unity among the separated. This is meant to be -- although not the same -- at least consistent with Tillich's unity of power and meaning and thus union with the ground of being and with unambiguous life.

B. Spirit Breathes being as

1. Attitude of Relating

a) Faith

> The transcendent union answers the general question implied in all ambiguities of life. It appears within the human spirit as the ecstatic movement which from one point of view is called faith, from another love. These two states manifest the transcendent union which is created by the Spiritual Presence in the human spirit. The transcendent union is a quality of unambiguous life....[5]

Paul Tillich calls faith the state of being grasped into openness of unity by invasion of the Spiritual Presence. This unity is that

---

[5]Ibid., III, 129.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

which is transcendent and unambiguous.[6]

This faith he calls (along with love) the content of the Spiritual Presence as manifested.[7] It is said to have the basic structure of the New Being, i.e. receptive, paradoxical, and anticipatory.[8] This faith or openness to unity founded in God, i.e. unambiguous life[9] "is actual in all life processes -- in religion, in the other functions of the spirit, and in the preceding realms of life -- in so far as they condition the actualization of the spirit".[10] Indeed, Tillich proceeds to speak of "....faith as a kind of independent reality".[10] Faith is another view of love.[11] Faith and love both and each manifest "transcendent union" within the human spirit and in all realms of the multidimensional unity found in man.[12] As such faith and love are Spiritual powers controlling life[13] and are the content and marks of the Spiritual Presence in the spirit of man[14] and in the Spiritual community.[15]

Tillich thus sees faith as the manifestation and content of the divine Spirit (i.e. God present or Spiritual Presence)[16] in all realms

---

[6]"Faith as the state of being opened by the Spiritual Presence to the transcendent unity of unambiguous life...." "Faith, as the Spiritual Presence's invasion...." Tillich, III, 131.

[7]Ibid., III, 129.

[8]Ibid., III, 137-8.

[9]Ibid., III, 107.

[10]Ibid., III, 134.

[11]Ibid., III, 129,138.

[12]Ibid., III, 129,134.

[13]Ibid., III, 138.

[14]Ibid., III, 129.

[15]Ibid., III, 155.

[16]Ibid., III, 107.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

of life. It seems to be the power[17] by which God's Spirit actualizes[18] life.

The process by which God's Spirit, i.e. the Spiritual Presence grasps the human spirit in ecstasy, faith and into love[19] is described as one of (driving)

> the human spirit out of itself. The "in" of the divine Spirit is an "out" for the human spirit. The spirit, a dimension of finite life, is driven into a successful self-transcendence...It goes out of itself under the impact of the divine Spirit...It describes the human situation under the Spiritual Presence exactly.[20]

This "out" for human spirit in response to the "in" of God's Spirit, Tillich calls "ecstasy". It seems that another proper choice could be "respiration" with inspiration yielding to the "in" of God's Spirit. The metaphors "inspiration" and "infusion" are discussed by Tillich[21] in a favorable manner. And a "substantial" allusion by "spirit" as breathed or inpoured is not disallowed by him. He even supports it by reference to the early church in Acts and Pauline Epistles[22] and specifically to "breathing".[23] "....every act in which the Spiritual Presence is experienced...is like the breathing-in of another air...." But Tillich does decry it becoming a kind of "matter"[24] as noted before in II. A. The substance of this spirit that is breathed is beyond the

---

[17] Ibid., III, 134,138.

[18] Ibid., III, 111.

[19] Ibid., III, 111,129.

[20] Ibid., III, 111.

[21] Ibid., III, 115-6.

[22] Ibid., III, 116.

[23] Ibid., III, 236.

[24] Ibid., III, 115,275.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

subject-object dichotomy. And therefore, Tillich says[25] that Paul's theology of the Spirit does not allow the subject-object structure to be destroyed, because it is transcended. Paul's formula of "being in Christ" is a participation and not a mere empathy in this transcendent unity or substance.

This faith (along with love) is thus the content of God's Spirit as manifested to man. And it is given to man by God's spirit breathing "in" to man so that man's spirit is driven "out" beyond itself in self-transcendence to faith. This faith (is) a kind of independent reality. And it has the power of life in unity.

The purpose in the above paragraphs has been to lay a basis within Tillich for:

> Describing Spirit as Being[26] and describing God's Spirit as breathed[27] or inspired into man as faith.[28]
>
> Saying that this faith is relational, i.e. unity.[29]
>
> And showing this faith as actual in all life processes and in all realms of life "in so far as they condition the actualization of the spirit".[30] And that it (is) "a kind of independent reality".[31]

---

[25] Ibid., III, 116-7.

[26] Ibid., III, 107.

[27] Ibid., III, 111.

[28] Ibid., III, 129.

[29] Ibid., III, 131.

[30] Ibid., III, 134.

[31] Ibid., III, 134.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

For Tillich, most of his discussion on the above matters relates to essential[32] and unambiguous life as opposed to existential and ambiguous, i.e. finite life. And this author's aim is clearly not to keep the discussion limited to Platonic essences as opposed to material existence. But with this difference in mind, Tillich does see faith as a unifying power[33] of life that actualizes potential being[34] through estrangement, contest and decision.

b) Love

> Love (in all forms) is the "urge toward the reunion of the separated", which is the inner dynamic of life.[35]

Tillich sees love as: the same reality as God's Spirit, the creation of God's Spirit,[36] the inner dynamic of life[37] and such in all dimensions,[38] the urge toward the reunion of the separated, the state of ...unity,[39] the actualizing function and power of life.[40] He further

---

[32] Ibid., III, 134.

[33] Ibid., III, 134,138.

[34] Ibid., III, 129.

[35] Ibid., III, 137.

[36] "Spirit, love, and grace are one and the same reality in different aspects. Spirit is the creative power; love is its creation; grace is the effective presence of love in man." Ibid., III, 274.

[37] Ibid., III, 137.

[38] Ibid., III, 136.

[39] "Love is the state of being taken into transcendent unity... and universality." Ibid., III, 129,156.

[40] "Love is the actualizing function of man." Ibid., III, 280.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

says love is absolute because it can participate in the concrete situation and thus truly know the problem and be in a position to prescribe itself to the resolution.[41] This love is not only absolute but universally present in the basic structure of all dimensions of life.[42]

Tillich sees love as that which allows man to transcend the functions of life. Religion,[43] morality[44] and culture[45] are united with their own depth and unambiguous life via love. Love is also the answer to reason and the quest for revelation.[46] And love is the final and full answer to all questions of human separation and existence.[47]

Love is thus described by Tillich as an "urge toward reunion"[48] or "state of unity".[49] These statements seem comparable to Webster's[50] definition of "attitude"...as a "natural tendency..." (i.e. urge toward or "posture", or "orientation", i.e. state of). Love thus seems an

---

[41] "The absoluteness of love is its power to go into the concrete situation, and to discover what is demanded by the predicament of the concrete to which it turns." Ibid., III, 152.

[42] "Love is the driving power toward reunion (and) exists in dimensions where awareness, and therefore anticipation, is lacking... the drive for reunion belongs to the essential structure of life." Ibid., III, 136.

[43] Ibid., III, 243.

[44] Ibid., III, 274.

[45] Ibid., III, 262.

[46] "Love is...the final revelation." Ibid., I, 152.

[47] "The divine love is the final answer to the questions implied in human existence, including finitude, the threat of disruption, and estrangement." Ibid., I, 286.

[48] Ibid., III, 137.

[49] Ibid., III, 161.

[50] Webster's Third New International Dictionary, 141.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

attitude of, or proclivity toward relating. And this urge toward reunion with the separated seems to run throughout all life processes and within all dimensions and realms. This seems a basis for considering love as the universally unifying power of life as rooted in God and manifested through his Spirit as essential content and not just symbol of the divine life itself. "Agape characterizes the divine life itself, symbolically and essentially."[51]

There follows in Schema I, "Spirit Respires as an Attitude of Relating", an attempt to reduce Tillich's concept of being to a single page of overview and a single concept (love, as a relational attitude) denominating his multiple concepts of: structure, characteristics, elements and categories,...realms, dimensions...actual, potential... symbol and substance. It seems this does violence to Tillich's careful attempt to remain as large as the universe and as diversified as the many autonomous existential parts therein.[52] But in one sense it also seems a natural tendency of his; mystic, German-idealistic and Christian inner impetus. This denominating trend seems stopped however, by what seems to this paper to be in Tillich an impassable gulf between essence and existence as described by Platonic Christianity. And the gulf between essence and existence seems to this paper to remain impassable by Tillich's interpretation of the New Being in Jesus of Nazareth as

---

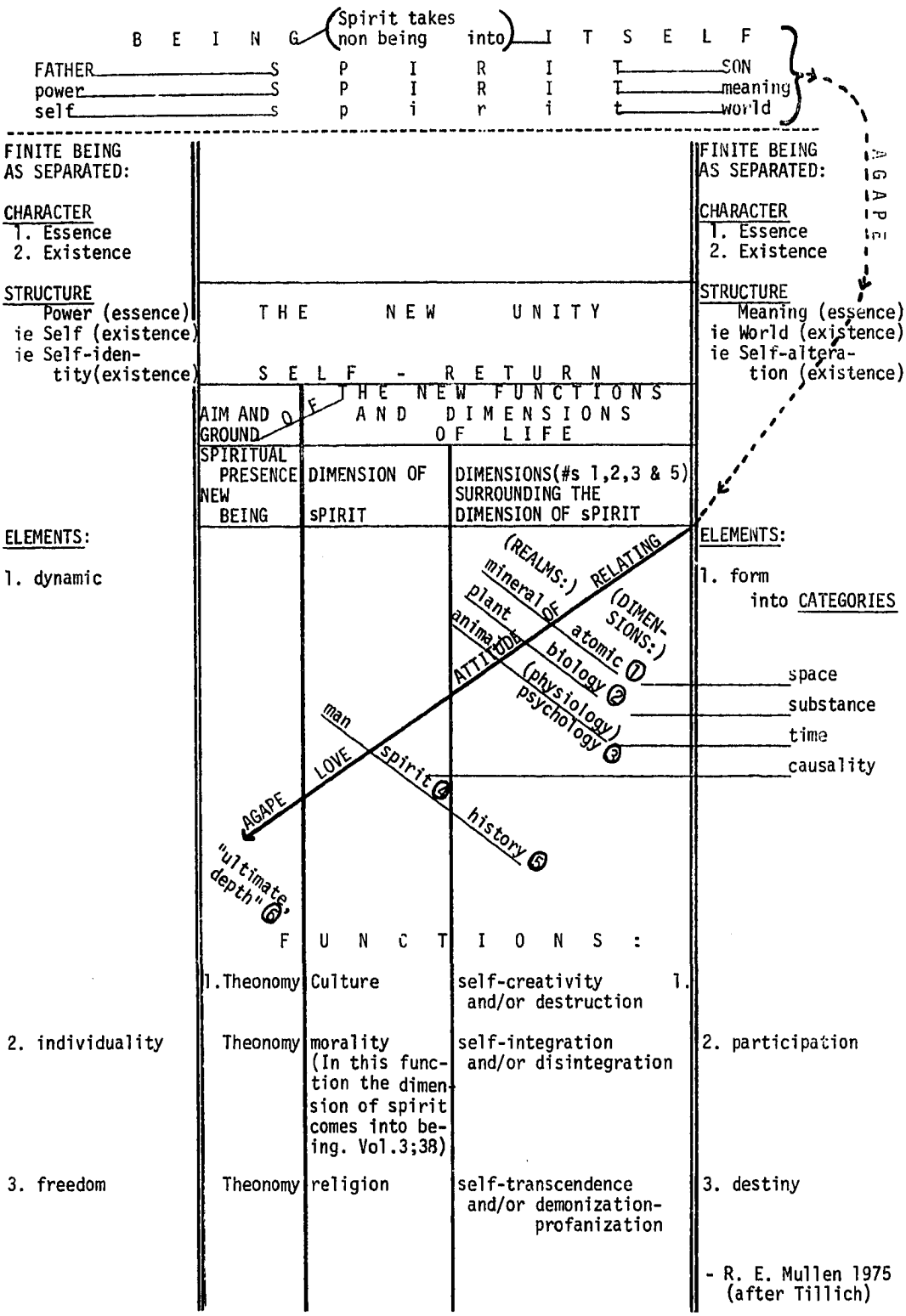
[51] Ibid., III, 138.

[52] "...a solid basis for the rejection of all kinds of reductionist ontology, both naturalistic and idealistic." Ibid., III, 18.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA I

SPIRIT RESPIRES AS AN ATTITUDE OF RELATING:



Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

adoptionistic[53] and mainly symbolic. And so this schema does not seem truly Tillichian. But there are passages and trends in him which do not totally disallow, at least within the multidimensional unity of life in man and within somewhat less than unambiguous life, this simplistic and unifying approach.

There seems some lack of clarity, sense and consistency in his designations of "realms" particularly and also of his "dimensions". And so this chapter's designations may seem arbitrarily selected. But in different passages, Tillich designates them diversely and overlappingly. The "dimension of depth" is to be understood as "ground and aim"[54] of all the other dimensions. The "dimension of depth" is thus also symbolic[55] as well as metaphoric and so distinguished further from the other dimensions.

Tillich's "ultimate notions"[56] are capitalized and underlined. Agape, as the root and power of love's many forms of reuniting the separation of God within and from himself,[57] is symbolized by an arrowed[58] line. The line is meant to indicate the commonness of love's reuniting function within all of life and being and within the variety of Tillich's "ultimate notions". The arrow is meant to indicate the "aim" and "ground" or basicness of God's Presence or Spirit as

---

[53] Ibid., III, 144.

[54] Ibid., III, 113.

[55] Ibid., III, 113.

[56] Ibid., I, 164.

[57] Ibid., I, 282.

[58] "aim." Ibid., III, 113.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

characterized symbolically and essentially by agape[59] within Spiritual Presence, i.e. the "dimension of the ultimate" or "dimension of depth". This schematic line with its arrowedness is seen as unifying all of life in being as actualized. This seems essentially suggested by Tillich when he says that "all dimensions meet in the same point" and thus allow "the unity of life (to be) seen above its conflicts".[60] It seems that "the point" and "the unity" which is referred to is the complete range of all dimensions as found in man and as unified by spirit under Spirit or, said another way that is the same,[61] by love under Agape.

In one sense then, Tillich would see this line as the multidimensional unity of life (potentially and actually) in man. And in another sense he would see it as God as the ground and power of being itself as characterized essentially by agape. This schema prefers to simplistically use the arrowed line to refer to agape as essentially characterizing being-itself. This forcing of Tillich is indeed a violence to him. Yet, it is acknowledged, in this sense, as non-Tillichian. It is clear also that Tillich has ground and kinship for such a departure. To him it would be limited to an essentialist as opposed to

---

[59] Ibid., III, 138.

[60] "....all dimensions meet in the same point...the metaphor 'dimension' represents an encounter with reality in which the unity of life is seen above its conflicts. These conflicts are not denied, but ...they are consequences of the ambiguity of all life processes and are therefore conquerable without the destruction of one level by another. They do not refute the multidimensional unity of life." Ibid., III, 15.

[61] "Spirit (S), love, and grace are one and the same reality in different aspects. Spirit is the creative power; love is its creation; grace is the effective presence of love in man." Ibid., III, 274.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

an existentialist view.[62] Whereas this paper tries to see essence and existence, spirit and matter as same.

It will be noticed that this schema does not refer to "faith" as the other[63] face of "love"; which face is the face of "transcendent union". Tillich decries their absence one from another. But this seems basically an attempt to avert profaning love as something apart from God. Such separation is not at all intended in this paper or schema. In specific passages, Tillich uses "love" and "faith" together.[64] But apart from these passages, Tillich seems to use love or agape as a shorter form of "faith and love".[65]

At any rate, this is the predominate custom of Tillich, to use "love" or "agape" as a shorter form of "faith and love" as the face or manifested presence and power of God in life.[66] Therefore, with this precedent and explanation, from here on, in the schema and within this chapter, love as rooted in agape shall be designated as the relational attitude of God toward that which is separated within and from himself.

---

[62] Ibid., III, 12.

[63] Ibid., III, 129.

[64] These passages are outlined as: "The content of the manifestation of the divine Spirit in the human spirit", i.e. faith and love. And again, "The marks of the Spiritual Community", i.e. faith and love. Also in parallel passages regarding the New Being.

[65] Indeed in a definitive passage he explains and lays his precedent. "The best way of characterizing (love) is to say that in relation to God the distinction between faith and love disappears. Being grasped by God in faith and adhering to him in love is one and the same state of creaturely life. It is participation in the transcendent unity of unambiguous life." Ibid., III, 138.

[66] Ibid., III, 129,136,138.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

> Through the separation within himself, God loves himself. And through separation from himself (in creaturely freedom) God fulfills his love of himself -- primarily because he loves that which is estranged from himself.[67]

It is this agape which, as the face[68] and power[69] of God's Spirit as of "something ultimate and unconditional",[70] grasps and drives man's spirit and all dimensions and realms of life into integration, creativity and transcendence. This Spirit "driving" or "inspiring" spirit is referred to in this paper in a somewhat non-Tillichian sense as "Spirit breathing". And since that which Spirit breathes is itself[71] into spirit, it is said to breathe "being" as faith and love. And since both faith and love have "the basic structure of the New Being"[72]...And since "in relation to God, the distinction between faith and love disappears"[73]....And since "agape characterizes the divine life itself, symbolically and essentially"....On these precedents, love as agape is called being. And so, Spirit is said to breathe being as the relational attitude love (as rooted in agape).

2. The Separated

a) Structure

> Man experiences himself as having a world to which he belongs. The basic ontological

---

[67] Ibid., I, 282.

[68] Ibid., III, 129,138.

[69] Ibid., III, 136,138.

[70] Ibid., III, 111-2.

[71] Ibid., III, 111-2.

[72] Ibid., III, 137-8.

[73] Ibid., III, 138.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

> structure is derived from an analysis of this complex dialectical relationship. Self-relatedness is implied in every experience. There is something that "has" and something that is "had", and the two are one.[74]

The structure of being[75] is a unified self-world.[76]

But as life actualizes this being of self-world,[77] the unity is threatened, estranged and fragmented ambiguously.[78] And so being as actualized in life as finite is no longer a unity but a disrupted unity. All of being as actualized in life partakes of this lack of unity and simplicity and clearness to its ground and power of being. "Every life ...at every moment is ambiguous."[79]

Even so, it must be emphasized that all separated being as actualized in life participates to some partial extent in basic being,

---

[74]Ibid., III, 169.

[75]Ibid., I, 164,168.

[76]"According to Parmenides, the basic ontological structure is not being but the unity of being and the word, the logos, in which it is grasped." (Ibid., I, 173); "....the basic ontological structure of being, the self-world polarity in which every being participates...." (Ibid., I, 173).

[77]Ibid., III, 30.

[78]"This unity is threatened by existential estrangement, which drives life in one direction or the other direction, thus disrupting the unity." (Ibid., III, 32); "Since the existential situation in which the finite is actual implies both separation from and resistance to the essential unity of the finite and the infinite, the finite is no longer actually qualified by its essential unity with the infinite....The dualistic element implied in such a terminology is, so to speak, preliminary and transitory; it simply serves to distinguish the actual from the potential and the existential from the essential." (Ibid., III, 113).

[79]Ibid., III, 32.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

i.e. ground and power of being itself. All separated structure(s) of "self and world are rooted in the divine life".[80] All of life then from atom to animal[81] even as separated still breathes its being from God.

The basic unified structure of self-world, is thus polarized by estrangement into two parts; variously called:

power	and	meaning[82]
self	and	world[83]
self-identity	and	self-alteration[84]

b) Characteristics

The actualizing of being in finite life consists of movement from essential unity, of finite with infinite, into separation as existential estrangement.[85] Henceforward all aspects of life partake of this basic movement from the infinite to the finite, from unambiguous unity of structure to ambiguous unity of structure of being. "For life is neither essential nor existential but ambiguous."[86] These two characteristics of actualized being are therefore essential and existential.[87] They represent the break between the finite and infinite. The disrupted unity between the finite and infinite causes separation, i.e.

---

[80] Ibid., I, 244.

[81] Ibid., I, 169.

[82] Ibid., I, 249; this is discussed more fully in the next section.

[83] Ibid., I, 165.

[84] Ibid., III, 32.

[85] Ibid., III, 32, 113.

[86] Ibid., III, 32.

[87] Ibid., III, 164,202.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

poles or sides of structure to become apparent. The first pole is "self" or "power" and the second pole is "world" or "meaning".[88] "Self" and "world" represent actualized being, i.e. existential polar structures. And "power" and "meaning" refer to more essential polar structures because they are spoken of in context of "the divine life and the ontological elements". Tillich does not clearly call "power-meaning" the structure of being as parallel to "self-world". But the aforementioned passages and his repeated usages seem to bear out this distinction. In one passage Tillich says the first polar elements, i.e. "self" or "power" side "determines the existential relationship between God and man".[89] But it would not be consistent with his total thrust and usage to call the first side or pole the existential pole. For both poles and all elements and all functions and all dimensions in all of life partake of the ambiguous mixture of essential and existential characteristics of being as actualized in life.[90]

c) Elements

> Life is the actualization of the structural elements of being in their unity and in their tension. These elements move

---

[88]Volume I, 165 relates the first three elements to "self" and the second three elements to "world". And Volume I, 249 relates the first three elements to "meaning" and the second three elements to "power". Also Volume I, 165 relates the pole of "self" to "power" and the pole of "world" to meaningful-"belongingness".

[89]Ibid., I, 243.

[90]Ibid., III, 32.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

> divergently and convergently in every life-process; they separate and reunite simultaneously.[91]

"Three outstanding pairs of elements constitute the basic ontological structure: individuality and universality (or participation), dynamics and form, freedom and destiny."[92] These elements "are rooted in the ground of the divine life"[93] and so partake of being-itself. They are an ambiguous mixture of essence and existential estrangement as described in the last section. And all of life in its multiple functions and dimensions is but the actualization of these in unity and tension.[94] There is no realm or dimension or function of life which does not subsist on their polar pairing.[95] They are truly elementary to actualized being in life. As their being is rooted in the ground of the divine life, so their separation is rooted in the basic polarity of structure itself[96] into self and world. They are paired below the polarized basic structure of being as follows[97] in Schema II, "Relation of the Elements to; Structure, Characteristics, and Structural Parts".

d) Categories

> The categories...are forms which determine content. They are ontological, and therefore they are present in everything.[98]

---

[91] Ibid., I, 241-2.

[92] Ibid., I, 165.

[93] Ibid., I, 245.

[94] Ibid., I, 241-2.

[95] Ibid., I, 165.

[96] Ibid., I, 165.

[97] Ibid., I, 165,249-251 and III, 32.

[98] Ibid., I, 192.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA II

RELATION OF THE ELEMENTS to; Structure, Characteristics and Structural Parts:

One Unified Structure: self - world

Two Separated Characteristics:

essence

existence

Two Polarized Structural Parts:

(Tillich, I, 249-251)	essentially;	power	and meaning
(Ibid., I, 165,243)	existentially;	self	and world
(Ibid., I, 165. III, 32)		ie self-identity	and self-alteration

Three Fragmented Elements of Each Structural Part; Make three polar pairs of elements:

individuality	and	participation
dynamic	and	form
freedom	and	destiny

R. E. Mullen 1975
(after Tillich)

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Tillich names four main categories from the theological point of view; time, space, causality and substance.[99] Tillich refers to these as being posited in the divine life[100] and they therefore partake of the ground and power of being itself as life process.[101] They have not only this quality of essentiality, but since they are finite[102] they are ambiguously mixed with and therefore also partake of existential estrangement.[103]

Also each category has a different character within each dimension.

> There is, for example, not one time for all dimensions, for the inorganic, the organic, the psychological, the historical. But in each of them, there is time...But the time of the amoeba and the time of the historical man are different. And the same is true of the other categories.[104]

Although each category thus varies its character from one to another dimension, "one can describe that which gives each of the four categories identity...under all dimensions".[105] "Time" is "after-each-other-ness". "Space" is "beside-each-other-ness". "Causality" is "the

---

[99] Ibid., I, 165.

[100] "If the finite is posited within the creative character of the divine life, the forms of finitude (the categories) also are present in it." Ibid., I, 257-8.

[101] "God lives in so far as he is the ground of life." "Life is the actuality of being, or more exactly, it is the process in which potential being becomes actual being." Ibid., I, 242.

[102] Ibid., I, 257.

[103] Ibid., III, 32.

[104] Ibid., III, 313.

[105] Ibid., III, 313.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

relation in which a consequent situation is conditioned by a preceding one". "Substance" is "remaining unity in change".[106]

Tillich says the category "space" is dominant within the dimension of the inorganic.[107] He also says that time is dominant in the dimension of history.[108] It does not seem that the other realms or dimensions can be so neatly labeled. Although, he does say that space is still dominant over time, in growth (i.e. biology) and self-awareness (i.e. animal). And he also says that participation is the new quality appearing within the dimension of the biological.[109] And all categories seem to reach their fullest expression in the dimension of history.[110] The space of the dimension of spirit is "qualitative".[111] And although "creation implies concreteness", the other categories would also be labeled "qualitative" in the dimension of spirit. For that which "spirit actualizes (is) power and meaning in unity".[112] And power and meaning are seen as essential structural parts of being.[113]

Therefore in an attempt in the preceding Schema I[114] and following Schema III[115] to simplistically identify one category as that which each realm or dimension struggles most to transcend, the categories are

---

[106] Ibid., III, 313-4.

[107] Ibid., III, 315.

[108] Ibid., III, 315,319.

[109] Ibid., III, 316.

[110] Ibid., III, 17,319,324-6.

[111] Ibid., III, 318.

[112] Ibid., III, 111.

[113] Ibid., I, 249.

[114] "Spirit Respires as an Attitude of Relating".

[115] "Categories; Identified with Dimensions for Transcendence".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA III

CATEGORIES; IDENTIFIED WITH DIMENSIONS FOR TRANSCENDENCE:

The struggle for transcendence of a category is foremost in the realm or dimension of the same line and transcended (ambiguously) in subsequent lines.

CATEGORIES:	DOMINANT MODE OF BEING:	REALM OF:	DIMENSION OF:
space	contiguity of space and time	mineral	atom
substance	continuity of space and time	plant	biology
time	self-awareness	animal	psychology
causality	abstraction (Tillich, III, 71)	man	spirit and history

Two further "categories" can be added to this which are treated by Tillich but not as categories. The first is within and beyond history. The second is beyond history.

eternity	faith-love	Christian	New Being
infinity	"see Him as He is"	---	resurrected being

R. E. Mullen 1975
(after Tillich)

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

viewed in a somewhat different perspective than did Tillich. For instance "time" in the schemas is identified with the animal realm and therefore the dimension of the psychological is based on self-awareness[116] and the struggle with memory and anticipation and control of past and future via the present. This first becomes a possibility of being controlled in the animal realm. With the transcendence into man occasioned by this successful struggle, finite time is truly mastered and as such the man-animal becomes historical. But with such transcendence, time is no longer any real struggle and as such may be said to be no longer the center of attention, energy and transcending-struggle. For a becoming-being always centers on its not-yet and on its weaknesses and not upon its already-strength. Thus, Schema I and Schema III in identifying a particular category with a particular realm and dimension does so differently than does Tillich.

It will be noted that Schema I also makes "categories" a further separation of being under the polar element of "form". This is done again for schematic purposes to see all of Tillich's "ultimate notions" (capitalized and underlined) on one page. It is felt to do violence to Tillich.[117] Yet Tillich does lay precedent for such a departure by repeatedly referring to the categories as "forms" and as the "forms of finitude".[118] Actually the categories are not limited to one element

---

[116]Ibid., III, 316.

[117]Ibid., III, 18.

[118]"Categories (are) the basic forms...(or) structures of finite being and thinking." (Ibid., I, 165); "Categories are the forms in which the mind grasps and shapes reality." (Ibid., I, 192); "If the

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

but are present in all of life's polar-paired elements.[119] But also, so interwoven are all of the polarized pairs of; structure, (characteristics), elements and categories. The functions and dimensions and powers of life also are to be thought of as interdependent and interpenetrating horizontally and vertically and etc. within the schema.

Therefore, the existential estrangement of the finite from essential unity with the infinite results in loss of unambiguous unity into the separation of essential and existential being as the two characteristics of all of life. This separation is seen by the schema as resulting in further fragmentation of a single existential structure of being into two polar parts of self and world. This polarity shows further separation into three elements for each pole of structure. And the element of form shows a further fragmentation into four categories.

Each of these fragments of the original structure of being as actualized in life partakes of ambiguity.[120] That is, not only is it existentially finite as estranged from unambiguous unity with the infinite. But it also is essentially rooted in the ground of the divine life.[121]

---

finite is posited within the creative character of the divine life, the forms of finitude (the categories) also are present in it." (Ibid., I, 165); "The categories...are forms which determine content. They are ontological, and therefore they are present in everything." (Ibid., I, 192).

[119] Ibid., I, 192; III, 18.

[120] Ibid., III, 32.

[121] Ibid., I, 245,257-8.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

3. Into The New Unity

a) Dimensions

Tillich discusses the dimensions of life within the overarching outline of the multidimensional unity of life as essentially effected by the spirit of man under the divine Spirit actualizing potential being. As the functions of life so actualize being, the dimensions are fulfilled as reunion or new unity among the separated. (These assertions will be dealt with in subsequent paragraphs.) Tillich lists six dimensions of life:

1. inorganic[122]
2. vegetable, organic or biology[123]
3. animal or psychology[124]
4. spirit[125]
5. history[126]

"6. depth or the ultimate dimension"[127]

The sixth "dimension" actually becomes also a symbol as distinct from the others as only metaphors.

> It is the ground of being of them all and the aim toward which they are self-transcendent....It means the dimension in which all

---

[122]Ibid., I, 18,19.

[123]Ibid., I, 20,313,316.

[124]Ibid., I, 20,313.

[125]Ibid., I, 21.

[126]Ibid., I, 25-6.

[127]Ibid., I, 113.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

dimensions are rooted and negated and affirmed.[128]

The preceding five dimensions are ambiguous.[129] Only the sixth is unambiguous.[130] The sixth dimension is that wherein: the finite and infinite are (re-) related;[131] the human spirit and divine spirit are re-related,[132] in "essential...mutual immanence".[133]

The dimensions of spirit and history each occur only in man. The "dimension of the ultimate" or of "depth" also occurs only in man; when his spirit is in "essential...mutual immanence" with the divine spirit. This last "dimension of depth" excludes the characteristic of ambiguous existential estrangement. Only the characteristic of man's essentiality participates in this symbolic "dimension". The first three dimensions participate in the last three dimensions only through the "essentialist"[134] "multidimensional unity of life" in man.[135] And then, only under the actualization of spirit.[136]

Therefore, all dimensions meet in man[137] and have their "ground and aim" in the "dimension of depth" as the symbol of the Spiritual Presence.[138]

---

[128] Ibid., I, 113.

[129] Ibid., I, 113.

[130] Ibid., I, 113.

[131] Ibid., I, 113.

[132] Ibid., I, 113.

[133] Ibid., I, 114.

[134] Ibid., I, 12.

[135] Ibid., I, 15,16.

[136] Ibid., I, 111.

[137] Ibid., I, 15.

[138] Ibid., I, 113.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Tillich uses the metaphor "dimension" in an attempt[139] to allow interpenetration and unity of life in all forms and at all "levels" of being as actualized. This attempt is universalized and satisfied by his multi dimensional unity of life[140] in man. Dimensions are therefore representative of (essential[141]) (re)union among the existentially estranged and separated in the processes of life.

Dimensions are also heirarchical. "The first condition for the actualization of some dimensions of life is that others must first have been actualized."[142] This is true even though they all meet in man and are grounded and "telosed" in God's Presence.[143]

Dimensions therefore represent a reunion or new unity of life in its processes and are also heirarchical unifications of life. Dimensions also comprise "categories and other structures"[144] within their heirarchical unifications of life. All this is collated to specify that dimensions represent reunions of the separated in the process of life as actualized being. They also have their ground and root in the "dimension of" God's Presence; and thus draw power of being from the ground of being itself and from God as "the eternal process in which separation is posited and is overcome by reunion".[145]

---

[139]"....the metaphor 'dimension' represents an encounter with reality in which the unity of life is seen above its conflicts. These conflicts are not denied...they are consequences of the ambiguity of all life processes." Ibid., III, 15.

[140]Ibid., III, 12.

[141]Ibid., III, 12.

[142]Ibid., III, 16.

[143]Ibid., III, 111,113.

[144]Ibid., III, 17.

[145]Ibid., I, 242.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

b) Functions

Tillich sees the functions of life as actualizing potential being under the dimension of spirit by a reunion or new unity of the separated "sides" of being's structure and elements.

Tillich's basic functions of life are an outgrowth of his underlying theological method of given existential situation (i.e. the one), traditional revealed Christian message (i.e. the other), and the mediating correlation (i.e. their union).[146] This dialectical structure[147] of the one, the other, and their union seems interwoven with a Platonic existential-essential ontology.[148] For some examples of Tillich's recurring pattern of separation and synthesis see Schema IV[149] and refer back to Schema I. Given this underlying view of the structure of being, within and without the Godhead,[150] as self, separation (and return), his view of the existential processes of life is consistent and clear to see. For his basic structure of the processes of life has three parts[151]

---

[146] Ibid., I, 8.

[147] "The self having a world to which it belongs -- this dialectical structure -- logically and experientially precedes all other structures." Ibid., I, 164.

[148] Ibid., I, 202.

[149] "Some Examples of Tillich's Recurring Correlating Pattern".

[150] Tillich, I, 282.

[151] Tillich sometimes refers to these three as "elements" (Ibid., III, 30,32) and sometimes as "structure". When he uses "elements" it seems too confusing with his prior use of "elements" (Ibid., I, 164-5) to list the three polar pairs constituting the basic ontological structure. But even there, the elements seem usually to be six in number,

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA IV

SOME EXAMPLES OF TILLICH'S RECURRING CORRELATING PATTERN OF CONCEPTUALIZING BEING AND DOING. READJUSTED TO SHOW SIMILARITY TO HIS POLES OF STRUCTURE AND OF ELEMENTS (SCHEMA I)

	I	III	II
1. Theological method (Tillich,I,8):	situation question	correlation correlation	message answer
2. Self-actualization of Godhead; within and without (Ibid.,I,282):	self	love fulfilled	separation
3. The "dimension of the ultimate, (or of) depth" is that in which other dimensions are (Ibid.,III,113):	rooted	affirmed	negated
4. Three forms of creating (Ibid.,I,253, 251,263-4):	originating	directing (or) fulfilling	sustaining
5. Three forms of grace (Ibid.,I,285):	creative	saving	prevenient (or) providential
6. Three elements (of self-world structure) in process of potential being becoming actual being in life (Ibid.,III,30):	self-identity	return	self-alteration
7. Three-fold manifestation and actualization of love (Ibid.,III,180):	affirmation	reunion	judgment
8. Structure of each of: New Being, Agape, faith } is all of (Ibid.,III,138,221, 223,228):	creation receptive regeneration	process anticipatory sanctification	(in spite of) (Ibid.,III,180) paradoxical justification

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

i.e. self-identity, self-alteration, and self-return[152] even as the basic structure of being has three parts, i.e. self, world and unity.[153] And Tillich says that the structure of the processes of life is rooted in the basic structure of being.[154]

Tillich then proceeds to say that the functions of life unite the polarized parts of being's basic structure.[155] And thus (schematically) the functions occur primarily within the structural "hyphen", i.e. the structural "return to one's self". So the movement (be it circular, horizontal, or vertical[156]) of the functions of life is periodic between the poles of two of the structural parts of being (see #6 in Schema IV). But the actualization of life through its functions (non-schematically) always involves all three structural parts of the process of life.[157]

---

three in pairs, and even two as polar headings, i.e. "In these three polarities, the first element...while the second element". So he could mean to use "elements" as headings for the three pairs and thus this use would be comparable with that in Volume III, pages 30 and 32, etc. But this paper prefers to avoid confusion here and let "elements" refer to three pairs of six elements listed in Volume I, page 165. And "parts" will be used in this paper to refer to those divisions of the basic structure of being and thus also to the three divisions of the structure of the processes of life in Volume III, pages 30 and 32.

[152] Tillich, III, 32,30.

[153] Ibid., I, 164 (the hyphen in self-world); 169, "And the two are one"; 173, "According to Parmenides, the basic ontological structure is not being but the unity of being and the word, the logos in which it is grasped"; 174, "The relation is one of polarity".

[154] "And the structure of self-identity and self-alteration is rooted in the basic ontological self-world correlation." Ibid., III, 32.

[155] Ibid., III, 32,30.

[156] Ibid., III, 30-1.

[157] Ibid., III, 30,32.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

It is the "return" which ties together the separated poles of structure and of elements, and also ties together the separated categories, thus reuniting essence and existence. But "self-identity" and "self-alteration" are also always involved in the functions of life. The point of this distinction is that it is deceptive to identify or correlate the three structural parts of the processes of life, i.e.: self-identity, self-alteration and self-return, with the three functions of life, i.e.: self-integration, self-creativity, and self-transcendence. Each function of life involves all three structural parts of the processes of life.[158]

He uses three "ultimate notions" to describe these functions of life.[159] And these three sets can be correlated.

FUNCTIONS	PRINCIPLES	DIRECTIONS
self-integration	centeredness	circular
self-creation	growth	horizontal
self-transcendence	sublimity	vertical

And again there are three sets of functions. One set is for all dimensions. Another set is for only the dimension of spirit. And another set is for only "the dimension of depth".

---

[158] Ibid., III, 30,32.

[159] Ibid., III, 30-33.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Three sets of functions:

ALL DIMENSIONS[160]	DIMENSION OF SPIRIT	"THE DIMENSION OF DEPTH"
self-integration	morality (Tillich, III, 38)	theonomy (Ibid., III, 160,266)
self-creativity	culture (Ibid., III, 57)	theonomy (Ibid., III, 249-251)
self-transcendence	religion (Ibid., III, 97)	theonomy (Ibid., III, 245)

These functions of life as above described are all operant within the between of Tillich's polarized structural parts of being (see Schema I). Thus the actualization of potential but existentially separated being occurs within the "hyphen" or "return" of self-world. It is this "return" which is emphasized in Part IV "Life and the Spirit" of Tillich's Systematic Theology. This reunion of the separated is the function of spirit and Spirit, i.e. of spirit under Spirit. For it is spirit (S and s) that is the unifier and unity of power and meaning.[161]

---

[160] Ibid., III, 30-31.

[161] "The meaning of spirit is built up through the meaning of the ontological elements and their union. In terms of both sides of the three polarities one can say that spirit is the unity of power and meaning. On the side of power it includes centered personality, self-transcending vitality, and freedom of self-determination. On the side of meaning it includes universal participation, form and structures of reality, and limiting and directing destiny. Life (is) fulfilled as spirit...Spirit is not a "part", nor is it a special function. It (spirit) is the all-embracing function in which all elements of the structure of being participate." (Ibid., I, 249-250); "We have dared to use 'spirit' (with a small 's')...in order to provide the symbolic material which is used in the symbols 'divine Spirit' or 'Spiritual Presence'. The dimension of spirit provides this material. As we have seen, spirit as a dimension of life unites the power of being with the

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

And power of being and meaning of being are polar sides of the elements of structural being (B and b).[162] And so it is that spirit functions to unify the separated characteristics and all polarized structural parts and elements.[163] It is by such spirit unification that potential being is actualized both within and without the Godhead.[164] The functions of life describe this process of actualization.[165] The point to be made

---

meaning of being. Spirit (Tillich means small 's') can be defined as the actualization of power and meaning in unity...Without this experience of spirit as the unity of meaning and power in himself, man would not have been able to express the revelatory experience of 'God Present' in the term 'Spirit' or 'Spiritual Presence'. (Ibid., III, 30).

[162]Ibid., I, 249; III, 111.

[163]"Soul is actual life-power and mind and body are its functions. Life as spirit is the life of the soul...Spirit (he means small 's') is not a 'part', nor is it a special function. It is the all embracing function in which all elements of the structure of being participate. Life as spirit can be found only in man, for only in him is the structure of being completely realized.

"God as Spirit is the ultimate unity of both power and meaning." Ibid., I, 250.

[164]"As the actualization of the other two principles (of the trinity, i.e. #1. abyss or power or depth and #2. logos or meaning or structure), the Spirit is the third principle. Both power and meaning are contained in it and united in it. It makes them creative...It is the Spirit in whom God 'goes out from' himself, the Spirit proceeds from the divine ground. He (Spirit) gives actuality to that which is potential in the divine ground and 'outspoken' in the divine logos. Through the Spirit, the divine fulness is posited in the divine life as something definite, and at the same time it is reunited in the divine ground. The finite is posited as finite within the process of the divine life, but it is reunited with the infinite within the same process." Ibid., I, 251.

[165]"Life was defined as the actualization of potential being." (Ibid., III, 30); "Within the process of actualization of the potential, which is called life, we distinguish three functions of life." (Ibid., III, 31).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

here is that they occur within spirit (S and s)[166] i.e. that function of the Godhead and of finite being which is between the poles of power and meaning or self and world. (See Schema I.)

Again for emphasis. It is by spirit under Spirit that the three functions of life actualize potential being by reunion or new unity of the "sides" of power and meaning, i.e. of self and world. And so it is by spirit under Spirit that being is breathed into and through the functions of life.

c) Being

What exactly is the being, implied by Tillich, that is actualized by spirit in the process of life from potential being? For he says, "Life was defined as the actualization of potential being. In every life process such actualization takes place."[167] He answers by saying that:

> "actual being" has a "universal character"[168] .....The creation of the new...characterizes all life...history is the dimension under which the new is being created...the historical dimension...is actual, even if subdued - in every realm of life.[169]

The being that is actualized seems to be life itself. Every realm, every dimension, every function is actual being. For spirit inspired by Spirit reunites the disparates thereby creating the new and the New

---

[166]"The question of the relation between Spirit and spirit is usually answered by the metaphorical statement that the divine Spirit dwells and works in the human spirit." Ibid., III, 111.

[167]Ibid., III, 30. [168]Ibid., III, 25. [169]Ibid., III, 26.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Being. Thus actualizing living being out of potential being that sleeps in anticipation or in separation and dreamily remembers its root in the ground of unity itself. Life is the actualization of potential being infinitely and essentially in God, and finitely and existentially in separation. The multidimensional unity of life is the actualization of potential being.

> ....the actuality of being is life.[170]

Tillich then moves to "the actualization of a dimension (as) a historical event"[171] and to the functions of life which in at least one case (a function) is necessary for a new dimension to emerge. In other words, the dimension of spirit emerges in man as a result of his moral function.[172] In other words, functions and dimensions are interdependent and interwoven as actualized being "struggles" and "leaps" from potential being "within the history of the universe"[173] under the dimension of spirit inspired by Spirit, thus creating the new and the New Being.

The being that is actualized in life thus characterizes "all life". It is the new generally in all dimensions.[174] For he says that

---

[170] Ibid., I, 279.

[171] Ibid., III, 26.

[172] Ibid., III, 38,26.

[173] Ibid., III, 26.

[174] "('Becoming' and 'process') They are lacking in a connotation which characterizes all life, and that is the creation of the new." (Ibid., III, 26); "Life is the actualization of the structural elements of being in their unity and in their tension. These elements move divergently and convergently in every life process; they separate and reunite simultaneously. Life ceases in the moment of separation without union or of union without separation. Both complete identity and complete separation negate life." (Ibid., I, 241-2).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

the creation of the new characterizes all of life. This also includes the dimension of man's spirit.[175]

And the being that is actualized in life is the new especially as the New Being[176] in "the dimension (or symbol) of depth". The New Being symbolically represents the "ground and aim"[177] of every new unity in every dimension that occurs in each and all of the processes actualizing being as life. Every such new unity is created by spirit inspired by Spirit. And every such process of life is empowered by spirit inspired by Spirit.[178]

And every such process brings the separated into simultaneous union with themselves and with their ground of being-itself. Thus is potential being actualized being. And thus is the New Being ground and

---

[175]"Though born anew, men are not yet new beings but have entered a new reality which can make them into new being." Ibid., III, 222.

[176]"....the New Being in which the forces of estrangement are conquered." (Ibid., III, 376); "....the New Being...unite(s) conflicting poles...." (Ibid., I, 150); "....The 'New Being' (is)...a reality ...based on what Paul calls the 'new creation' and refers to its power of overcoming the demonic cleavages of the 'old reality' in soul, society, and universe." (Ibid., I, 49); "'New' in connection with 'Being' has connotations of creativity, regeneration, eschatology." (Ibid., I, 55); "Where there is Spirit, the actual manifests the potential and the potential determines the actual. In the Spiritual Presence, man's essential being appears under the conditions of existence, conquering the distortions of existence in the reality of the New Being." (Ibid., III, 296).

[177]Ibid., III, 113.

[178]"....spirit is the power of animation itself and not a part added to the organic system." (Ibid., III, 21); "Soul is actual life-power...Life as spirit is the life of the soul." (Ibid., I, 250); "....spirit and life (in man and) in the other dimensions are interdependent." (Ibid., III, 240).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

aim of actualized being. And thus is every "new"[179] creation of unity related to the New Being. Such actualized being of life is an ambiguous mixture of essence and existence in every new creation of unity except that of the New Being. The New Being is always unambiguous and transcendent unity of life "above the gap between essence and existence".[180]

The "whatness" of the New Being is further described by Tillich. He says that the criterion of the New Being is unity with the ground of being via sacrifice of ambiguous self to unambiguous self. This is valid limitedly to "every human individual" and "for the universe also". And it is valid infinitely for "Jesus as the Christ".[181] Though a symbol, the New Being is paradoxically described as substantial. "Culture receives its substance and integrating power from the community of the New Being."[182] The New Being has a structure which is: "the receptive, paradoxical, and anticipatory character".[183] This structure is also that of agape and of faith.[184] And therefore the New Being seems equated with love and with faith. The New Being bears marks.[185] In the dimension of spirit, these are the same as its constitution[186] and its content,[187] i.e. faith and love. In the dimension of history, these marks are; symbols, and personalities and movements.[188]

---

[179] Ibid., III, 26.

[180] Ibid., III, 138.

[181] Ibid., I, 137.

[182] Ibid., I, 149.

[183] Ibid., III, 137-8.

[184] Ibid., III, 137.

[185] Ibid., III, 155.

[186] Ibid., III, 125.

[187] Ibid., III, 129.

[188] Ibid., III, 139.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

The "whenness" and "whereness" of the New Being is described by Tillich. In general, the New Being occurs in the dimensions of spirit and history directly. And it occurs in all other dimensions indirectly.[189] More specifically, the New Being occurs as the Spiritual Presence via the dimension of spirit within the dimension of history in man as "appearance". This appearance occurs centrally in Jesus as the Christ. And this appearance occurs peripherally in; individuals as spiritual personality, and community as spiritual community. This peripheral appearance has a latent, i.e. anticipatory phase and it has a manifest or receptive phase.[190]

---

[189]"When we say 'Spiritual Presence' or 'New Being' or 'agape' we point to something unambiguous. It may be drawn into the ambiguous actualization of life, especially under the dimension of the spirit." (Ibid., III, 140); "....the Spiritual Presence...creates New Being in the history of mankind and, indirectly, in the universe as a whole." (Ibid., III, 161); "....the New Being would not be the New Being were not mankind as a whole and even the universe itself included in it." (Ibid., III, 152); "Since mankind is never left alone by God, since it is continuously under the impact of the Spiritual Presence, there is always New Being in history." (Ibid., III, 140).

[190]"The spiritual community is the community of Spiritual Personalities, i.e. of personalities who are grasped by the Spiritual Presence and who are unambiguously though fragmentarily, determined by it ...He who participates in the Spiritual Community is united with God in faith and love. He is a creation of the divine Spirit...As the Spiritual Community is the dynamic essence of the churches, so is the Spiritual Personality the dynamic essence of every active member of a church." (Ibid., III, 217); "If...the appearance of the Christ is the central manifestation of the divine Spirit, the Spiritual Community's appearance in the period of preparation must differ from its appearance in the period of reception. I propose to describe this difference as that between the Spiritual Community in its latency and in its manifestation." (Ibid., III, 152).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

The "howness" or "whenceness" of the New Being is described by Tillich. The New Being is the creation and manifestation of the Spiritual Presence.[191]

In summary then, the being that is actualized in life is thus created by spirit inspired by Spirit. This is true whether the being is "the new"[192] in all of life or "the New Being".[193]

C. Spirit is

1. Attitude of Relating

In section II. B. 1. of the outline it was intended to show God as breathe-ing, i.e. spirit-ing his own being and power of life as faith and love. Or said another way, Spirit was said to breathe God's being and power of being-itself as faith and love. In this section it

---

[191] "The Spiritual Presence...creates the New Being..." (Ibid., III, 138); "As in the spirit of the individual, there are particular marks which indicate ('manifest' is also repeatedly used) the Spiritual Presence in a historical group...These two marks of the Spiritual Presence...are a single phenomenon (implying the New Being)..." (Ibid., III, 138).

[192] "....A connotation which characterizes all of life, and that is the creation of the new." (Ibid., III, 26); "Life was defined as the actualization of potential being. In every life process such actualization takes place." (Ibid., III, 30); "....spirit as a dimension of life unites the power of being with the meaning of being. Spirit (small 's') can be defined as the actualization of power and meaning in unity." (Ibid., III, 111); "....spirit...(is) the power of life... spirit is the power of animation itself and not a part added to the (inorganic and) organic system." (Ibid., III, 21); "God as Spirit is the ultimate unity of both power and meaning." (Ibid., III, 250).

[193] "The Spiritual Presence, elevating man through faith and love (i.e. in man's dimension of spirit)...creates the New Being." Ibid., III, 138.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

is intended to advance on that position by saying clearly that Spirit and also spirit are attitudes of relating. As there are many finite attitudes of relating, so spirit is defined and described to be an attitude of relating. But God's Spirit is not just one of many attitudes of relating; it is Attitude of Relating itself.[194]

In the preceding references Tillich describes and defines both spirit and love as unifying. And he says Spirit and love are the same reality. And this same reality is (unambiguous life of transcendent) unity. They are both relational in function and in being. And in the following reference,[195] he calls "relation" a basic category of being.

---

[194]"Spirit (small 's') can be defined as the actualization of power and meaning in unity." (Ibid., III, 111); "....Spirit is the symbolic application of spirit to the divine life." (Ibid., I, 249); "God as Spirit is the ultimate unity of both power and meaning." (Ibid., I, 250); "The Spirit of God is the presence of the Divine Life within creaturely life. The Divine Spirit is 'God present'. The Spirit of God is not a separated being. Therefore one can speak of the 'Spiritual Presence' in order to give the symbol its full meaning." (Ibid., I, 107); "Spirit is not a part, nor is it a special function. It is the all embracing function in which all elements of the structure of being participate." (Ibid., I, 250); "....Spirit, love, and grace are one and the same reality..." (Ibid., III, 274); "Only love or the Spiritual Presence can motivate by giving what (morality) demands." (Ibid., III, 274); "Love is the driving power toward reunion." (Ibid., III, 136).

[195]"'Relation' is a basic ontological category. It is valid of the correlation of the ontological elements as well as of the interrelations of everything finite...God as being-itself is the ground of every relation; in his life all relations are present...But they are not the relations of God with something else...God is the creative ground of everything in every moment. In this sense there is no creaturely independence from which an external relation between God and the creature could be derived. If God is said to be in relation, this statement is as symbolic as the statement that God is a living God. And every special relation participates in this symbolic character...This means that if God becomes an object, nevertheless he remains a subject.

"If we speak, as we must, of the ego-thou relation between

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

In the preceding references Tillich declares "relation" to be a basic ontological category and that God is its ground of being. Tillich goes on in subsequent pages to show that God as holiness, power, love, and Lord-Father is relational. This fact of God being relational is his power of unifying abyss and logos by Spirit. And it is by Spirit, as relational, inspiring spirit in man that multidimensional unity is achieved and the processes of life can actualize potential being from among the separated.

"The Spirit of God (and spirit in general) is not a separated being."[196] Spirit (in general) is unity of power of being and meaning of being and so actualizes being in life. Spirit as relational in integral within life. For all processes of life including the functions and dimensions are based upon Spirit inspiring spirit to unify. Every circular, horizontal or vertical movement of these functional processes is dependent upon spirit's sacrificing to unify those separated from each other and from their ground of God. Because Spirit is not a separated being from within God or from within creaturely life, it is described; as relational, as the power of unity, as unity, as relation, as love.

Although "attitude" is not a word Tillich uses, it is used in

---

God and man, the thou embraces the ego and consequently the entire relation...There is no place to which man can withdraw from the divine thou, because it includes the ego, and is nearer to the ego than the ego to itself." (Ibid., I, 271); "God is the power of being which resists nonbeing in all its expressions and which is manifest in the creative process in all its forms." (Ibid., I, 273).

[196]Ibid., III, 107.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

this paper as a denominating word common to physics and psychology and counseling. And in popular religious parlance love can be called an attitude. It was defined in I. G. 2. Introduction and it is used loosely and in a non-Tillichian sense in this section on Tillich only for adhesive purposes to unify the total paper.

Spirit (S and s) is (an) "Attitude" of Relating, i.e. love.

2. Being

In section II. B. 3. c) "being" was described (under "The New Unity") as inspired by God's Spirit relating the separated through love. In this section it is intended to say clearly that spirit is being. Spirit is being on two counts. First, as God, Spirit is being and indeed the ground of being-itself.[197]

> The being of God is being-itself.[198]
>
> God is Spirit.[199]

---

[197]"(God) is the eternal process in which separation is posited and is overcome by reunion." (Ibid., I, 242); "God as Spirit is the ultimate unity of both power and meaning." (Ibid., I, 250); "Spirit is the actualization of the other two principles (of the Godhead, i.e. abyss and logos)." (Ibid., I, 251); "Spirit is the unity of the ontological elements and the telos of life...'Telos' stands for an inner, essential, necessary aim, for that in which a being fulfills its own nature. God as living is God fulfilled in himself and therefore spirit. God is spirit. This is the most embracing, direct, and unrestricted symbol for the divine life. It does not need to be balanced with another symbol, because it includes all the ontological elements." (Ibid., I, 249).

[198]Ibid., I, 234.

[199]Ibid., I, 250.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

And second, spirit as relation is being.[200] For in these references Tillich declares "relation" to "be" and God to be its ground. He also declares "love" to "be" and being-itself to be love. And he shows "spirit" to mean and to be the all-embracing function of unifying, i.e. relating, all the elements of the structure of being.

Spirit as God is Being. And spirit as relation is being.

D. Therefore: Spirit (S and s) -- as (an) Attitude of Relating -- is Being (B and b).

Thus has "spirit" in Tillich been found as a type of betweenness. And thus is this paper's thesis, that: "Betweenness -- as an attitude of relating, i.e. spirit -- is being", exemplified and supported in Paul Tillich.

---

[200] "'Relation' is a basic ontological category. It is valid of the correlation of the ontological elements as well as of the interrelations of everything finite." "God as being-itself is the ground of every relation; in his life all relations are present." (Ibid., I, 271); "Love is an ontological concept...God is love. And, since God is being-itself, one must say being-itself is love. This, however, is understandable only because the actuality of being is life. The process of the divine life has the character of love. According to the ontological polarity of individualization and participation, every life-process unites a trend toward separation with a trend toward reunion. The unbroken unity of these two trends is the ontological nature of love." (Ibid., I, 279); "Love (agape) is not a law; it is a reality. (Love) is not a matter of ought-to-be...but a matter of being." (Ibid., III, 272); "The meaning of spirit is built up through the meaning of the ontological elements and their union. In terms of both sides of the three polarities, one can say that spirit is the unity of power and meaning." (Ibid., I, 249); "Spirit (small 's') is not a 'part', nor is it a special function. It is the all-embracing function in which all elements of the structure of being participate." (Ibid., I, 250).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

CHAPTER III

ERIK ERIKSON

A. General

> The subject of this book is...interpenetration of the biological, cultural, and psychological...to build a bridge between ...the psychosexual and the psychosocial.[1]

It is the intent of this chapter to explore the writings of Erik Erikson (refer to Bibliography) which bear upon the thesis of this paper; that, betweenness -- as an attitude of relating -- is being. Particularly his "principle of mutuality" will be evaluated to show the interdependent and "interpenetrating" and "cogwheeling" development of the individual with his society. This mutuality will be seen as an attitude of relating the potentially and sometimes actually separated parts of the individual and his society into new unity. And it will be sought to show that as such, mutuality is being.

Erik Erikson is a bridge builder. His life as well as his

---

[1] This is a paraphrase. The actual quote is: "Together, then, the space structured and the themes depicted suggest that interpenetration of the biological, cultural and psychological which is the subject of this book. If psychoanalysis as yet differentiates the psychosexual from the psychosocial, I have endeavored in this chapter to build a bridge between the two." Erik H. Erikson, Childhood and Society (New York: Norton, 1950), p. 108.

All underlining in quotations is by this paper's author and is not of Erikson. It is done to serve the reader by calling attention to those aspects felt pertinent. Also all parenthetic aspects in quotations are inserted by this paper's author. They are therefore not of Erikson. However, they are put in for clarification and are not felt to be alien to Erikson's meaning.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

writings seem exemplary for a paper dealing with betweenness and a bridge. He lived between art and science. His mother's early circle had been artists. Whether his Danish and lost father had also been an artist is not recorded by "Erikson". But Erik's identity was "artist".[2] He spent his years between 03 and 20 in a tall blonde Danish body living with his Danish mother and a short Jewish stepfather in a small town of Lutherans and Roman Catholics. His stepfather was a pediatrician and wanted to help Erik into medicine. In adolescence, he was a rebelling wandering artist. In later life, he studied under Freud, refused to be narrowed to one field, took no academic degrees and worked as a psychoanalyst, teacher, and an artistic writer of psychoanalysis. He wandered from Europe to the U.S.A. to the world. His theory of personality is at the psychological interface of soma and society. The basic general structure of personality with which he deals is therefore soma-psyche-society. However, his specific structure of personality is not static but moving. In fact its movement is its specific structure. This movement is: biologically[3] given; psychoanalytically expressed, sociologically adaptive, historically[4] actualized, mutually creative, developmentally epigenetic, generationally intertwined, livingly tensional.[5]

---

[2]Erik H. Erikson, "Autobiographic Notes on the Identity Crisis", Daedalus, XCIX:4 (1970), 744,742.

[3]Erikson, Childhood and Society, p. 108.

[4]Richard I. Evans, Dialogue With Erik Erikson (New York: Dutton, 1969), p. 42.

[5]Erik H. Erikson, Insight and Responsibility (New York: Norton, 1964), p. 139.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Although rooted in Freud, he moves to expand Freud. He moves from his heritage toward his own horizon.[6]

FROM:	TO:
inward to self	outward to mutuality
backward to origins	forward to potentialities
downward to unconscious	upward to consciousness
medium of dreams	medium of play
pathology	normalcy

He unites, within his "principle of mutuality", aspects of:[7]

biological determinism from	Freud
sociological determinism from	Hartmann Loewenstein Kris
cultural determinism as also found in	Horney Kardiner Sullivan
self determinism as also found in	existentialism i.e. Binswanger Medard-Boss

His life as well as his writing describes "an implicit mutual contract between the individual and society...".[8] A contract, a mutualizing process located both and at one in the core of the individual and in the core of his society.[9] This process of mutual feedback with a cogwheeling development seems to this paper to be a type of respiration

---

[6]Erikson, "Autobiographic Notes on the Identity Crisis", 730-759.

[7]Calvin S. Hall and Gardner Lindzey, Theories of Personality (New York: Wiley, 1970), pp. 64 ff; and Erik H. Erikson, Identity and the Life Cycle: Selected Papers (New York: International Universities Press, 1959), pp. 15 ff.

[8]Erik H. Erikson, Identity: Youth and Crisis (New York: Norton, 1968), p. 165.

[9]"A process 'located' in the core of the individual and yet also in the core of his communal culture...(for) personal growth and communal change...a kind of psychosocial relativity." Ibid., pp. 22-3.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

where each partner inspires the other. One's inspiration is the other's expiration. And so they live together; on each other. Without this mutuality each would expire. This mutuality is intrapersonal[10] as well as interpersonal. Psychosexual, i.e. psychobiological as well as psychosocial. This mutuality referred to in the footnote is between the parts of the psyche and therefore is intrapersonal. Also, in his description of the individual ego,[11] Erikson describes "a constant... seesaw toward and away from a state of relative equilibrium." This "seesaw" and "cycle" metaphor is continuously in overt or covert evidence throughout the subsequent years of Erikson's writings on the phenomena of intrapersonal life as well as interpersonal life.

The metaphor of "respiration" is one used throughout this paper. It has a commonality with Erikson, as described, and is not alien to his thinking. But it is not one directly used by him. It is used in this chapter merely to adhere this part of the paper with the overall

---

[10]"This, then, is the stage of the 'castration complex'...Here the most fateful split and transformation in the emotional powerhouse occurs, a split between potential human glory and potential total destruction. For here the child becomes forever divided in himself. The instinct fragments...now become divided into an infantile set which perpetuates the exuberance of growth potentials, and a parental set which supports and increases self-observation, self-guidance, and self-punishment.

"The problem, again, is one of mutual regulation (i.e. between Id and Super-ego)." Erikson, Childhood and Society, p. 256.

[11]Erikson, Childhood and Society, pp. 189 ff.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

treatment plan.[12] The mutuality or process located in the core of the individual and also in the core of his community tends to respire these two as one and to thus inspire each with developing definition as it also inspires their union.

> ....A process which establishes, in fact, the identity of those two identities.[13]

This common core to an individual and his society is not an absolute and unchangeable static fact. Rather it is pragmatically discovered as a phenomenon in the tension of betweenness. What seems to be said by Erikson and what is stressed in this paper, is that mutuality is alive itself to inspire life only as it moves as in respiring. As such, mutuality gives life and being to its participants intrapersonally and interpersonally. Thus, this chapter proposes, does Erikson see the developing individual and again the society and again their union come to actualized epigenetic unity from potentially and sometimes actually separated givens within biology and within society. This "mutuality" or "core" or "process" has no life apart from its participants, as they have no life apart from it. "....the ensemble arises with its parts and the parts with the ensemble."[14] This mutuality is developed and defined by whatever indeed comes to be shared in the interface. And it is this

---

[12]And so the major divisions of the outline for Erikson follow a general format applied to the total paper. But the minor divisions of the outline are expressed in Erikson's terms.

[13]Erikson, Childhood and Society, p. 22.

[14]Erikson, Insight and Responsibility, p. 141.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

sharing that in turn develops and defines the participants. As the parts die without this participation, so Erikson's "principle of mutuality" is said by this paper to breathe being as an attitude of relating the "separated parts" of the individual and his society into new unity.

Yet, it may be objected, "life" is here generalized to "being". And so it is. For the identity of the infant ego or the adolescent girl or the mature father or the local society or their interacting union is not "life" as separated from "being". In each and every case within Erikson, the identity and being is developed and defined in the living as mutuality; intrapersonally and interpersonally. In Spitz's[15] studies the "being" of the infant dies when life dies when mutuality dies. In Erikson's studies the "being" of identity, at any stage of the individual or society or their union, comes "to be" in the process of life and not apart from life. Every aspect of existence within the individual and society that is "separated" for observation is living and has a "being" of its own. "Being (b)" is not understood by Erikson's writings, as apart from existence in life. Nor is life in existence understood as apart from "being". Erikson does not deal with "being" as such. But he does deal with "the individual", "society", "identity", etc. It is the being or existence or life of these that is referred to here. Therefore "being", as used here for unifying purposes in the total paper, should be understood in this chapter on Erikson as synonymous with existent life or a "separable part" of life for observation

---

[15]Evans, p. 17.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

and discussion. Therefore, when this paper states that "mutuality breathes being", it means the same as "mutuality is the breath or inspiration of life". To use "being" in the stead of "life" is merely to make the various aspects of life discussable under a sometimes easier word.

B. Mutuality Breathes Being as

1. An Attitude of Relating

To begin, it must be shown that mutuality in Erikson is an attitude of relating. To do so it will be necessary to show Erikson's "basic attitudes" as precursors of his "basic virtues". But first his various[16] terms shall be grouped and exemplified. There are specifically three sets of concepts with their respective categories. The first such category begins "trust vs mistrust",[17] for which Erikson uses such concepts as; "basic attitudes",[18] "senses",[19] "psychosocial stages",[20]

---

[16]"There is much room for a discussion of terminology and methodology." (Erikson, Childhood and Society, p. 274); Rapaport says, "...the conceptual status of this theory's terms is so far unclear." (Erikson, Identity and the Life Cycle: Selected Papers, p. 16).

[17]Erikson, Childhood and Society, p. 274.

[18]Ibid., p. 251.

[19]Ibid., pp. 251,273.

[20]Erikson, Insight and Responsibility, pp. 155,186.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

"crises",[21] "tasks", "nuclear conflict",[22] "positive"-"negative"[23] (senses), and "favorable ratios".[24] The second such category begins "hope",[25] for which Erikson uses such concepts as; "basic virtues",[26] "ego strengths" and "strengths".[27] The third such category begins "faith",[28] for which Erikson uses the concept "spirit of human institutions".[29] Refer to the next page where these are arranged for easier comparison on the same page as Schema V, "Erikson's Concepts and Categories that Relate to 'Attitudes'".

Now. Are his "basic attitudes" precursors of his "basic virtues"? And for the sake of this question, let us postpone the status of "faith, etc." in the third column and concentrate on whether his "basic attitudes of trust vs mistrust, etc." are seen as source for "virtues" and "strengths". To put the clearest argument first, Erikson says, "Strengths...are really the lasting outcome of the 'favorable ratios'".[30] Other citations show a similar left to right relation

---

[21] Erikson, Identity and the Life Cycle: Selected Papers, p. 166; Erikson, Insight and Responsibility, p. 138; Erikson, Identity: Youth and Crisis, p. 96.

[22] Erikson, Childhood and Society, p. 270.

[23] Ibid., pp. 273-4.

[24] Ibid., p. 274.

[25] Ibid., p. 274.

[26] Ibid., p. 274.

[27] Ibid., p. 274 and Erikson, Insight and Responsibility, pp. 137,186.

[28] Ibid., p. 155.

[29] Ibid., p. 155.

[30] Erikson, Childhood and Society, p. 272.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA V

ERIKSON'S CONCEPTS AND CATEGORIES THAT RELATE TO "ATTITUDES":

"Basic attitudes"	"Basic virtues"	"spirit of human institutions"
i.e. "senses"	i.e. "ego strengths"	
i.e. "psychosocial stages"		
i.e. "crises"; or "tasks" or "nuclear conflict"		
i.e. "positive" - "negative"		
i.e. "favorable ratios"		
trust vs mistrust	hope	faith
autonomy vs shame & doubt	will	judiciousness
initiative vs guilt	purpose	moral purpose
industry vs inferiority	competence	techna
identity vs diffusion	fidelity	ideological devotion
intimacy vs isolation	love	ethical responsibility
generativity vs self-absorption	care	(none listed)
integrity vs despair	wisdom	detached sagacity

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(i.e. "basic attitudes" as source for the others) between the three groupings as exemplified by "trust (vs mistrust)", "hope", and "faith".[31]

In discussing the epigenetic development[32] of virtues, Erikson refers to their; evolutionary[33] anlage,[34] ascendance,[35] crisis (i.e. trust vs mistrust), favorable ratios,[36] residual persistence,[37] further metamorphoses (this paper thinks wrongly so called as faith, etc.) and re-integration into each later stage (i.e. from hope into will,[38] etc.).

---

[31] "What begins as hope in the individual infant is in its mature form faith..." (Erikson, Insight and Responsibility, p. 153); "From the stages (i.e. trust vs mistrust, etc.) and virtues (i.e. hope, etc.) such individual dispositions as faith (etc.)...flow into the life of institutions." (Ibid., p. 155); "....essential strengths (i.e. hope, etc.) which evolution has built both into the ground plan of the life stages (i.e. trust vs mistrust, etc.) and into that of man's institutions (i.e. faith, etc.). ....these strengths...are really the lasting outcome of the 'favorable ratios' (i.e. trust vs mistrust, etc.) mentioned at every step of the chapter on psychosocial stages." (Erikson, Childhood and Society, p. 274); "....virtue in the individual (i.e. hope, etc.) and the spirit of institutions (i.e. faith, etc.) have evolved together, (and) are one and the same strength." (Erikson, Insight and Responsibility, p. 155).

[32] Erikson, Insight and Responsibility, p. 141.

[33] Ibid., p. 142.

[34] Ibid., p. 141.

[35] Ibid., p. 140.

[36] Erikson, Childhood and Society, p. 274.

[37] Erikson, Insight and Responsibility, p. 140 "persists", "rudiments".

[38] "Thus, hope in infancy already has an element of willfulness which, however, cannot be challenged as yet in the way it must when the crisis of will (i.e. autonomy vs shame and doubt) arrives in the play age." Ibid., pp. 140-1.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Therefore, it is concluded, that Erikson's "basic attitudes" (i.e. "crises", i.e. trust vs mistrust, etc.) are indeed precursors of his "basic virtues" (i.e. "strengths", i.e. hope, etc.). For he says the "strengths...are really the lasting outcome of the 'favorable ratios' (i.e. trust vs mistrust, etc.)".

And now a step, non-essential to the main argument of this chapter but needed for clarity and unification of all the parts to the whole, may be added. What is the status and relation of "faith, etc." in the third column to Erikson's "basic attidudes" of trust vs mistrust, etc., and to his "basic virtues" of hope, etc.?

Erikson refers to faith as the maturity of trust; i.e. "mature", i.e. in an "aging person"[39] and thus institutionalized by mature aspects of society. In parallel fashion and therefore confusingly, he refers to faith as the maturity of hope.[40] And so it is unclear whether faith derives from trust or from hope. But the limited question here is whether faith belongs dominantly to an individual[41] in infancy or in maturity. The "spirit" of faith is not, in Erikson, consistently identified with later stages nor specifically identified as a "virtue" of later stages as it would be if the members of society's institutions were to be thought of as having it primarily and dominantly

---

[39] Erikson, Childhood and Society, p. 272.

[40] Erikson, Insight and Responsibility, p. 153.

[41] "From the stages and virtues such individual dispositions as faith...flow into the life of institutions." Ibid., p. 155.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

at a "mature" stage of development. It seems to this paper more natural to see faith as arising primarily and dominantly in infancy at the same stage as trust vs mistrust along with hope. For as trust needs integrity[42] (not faith) so hope needs mature wisdom, and so faith needs mature sagacity. It seems, then, more consistent to speak of faith, etc. as attitudes of the social self, i.e. the self as it faces and communes with society. Thus, faith, etc. are seen as resultant and residual attitudes, left over from the crisis of trust vs mistrust, endowed[43] by the Psychological Self toward and in socializing habits. As such, faith -- simplest in infancy, grows[44] and matures in all stages. And as it is added to the socializing faith of others, society has a repository of institutionalized faith and actualized faith as faithfulness to stimulate the ascendance and resolution of other similar "crises", i.e. trust vs mistrust and leave the residue of similar "spirit", i.e. faith in others. More detailed analysis of; trust vs mistrust, hope and faith will follow in section III. B. 2. a) (5) "Attitudes".

It seems then clear that hope and consistent that faith are residual gains (Erikson would say, are "strength" and "spirit") of the human infant in its respective attitudes of individualizing and

---

[42]"And it seems possible to further paraphrase the relation of adult integrity and infantile trust by saying that healthy children will not fear life if their elders have integrity enough not to fear death." Erikson, Childhood and Society, p. 269.

[43]Erikson, Insight and Responsibility, p. 141.

[44]Ibid., p. 140.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

participating; i.e. of facing itself and others. These residues (not static but dynamic) accrue from "favorable ratios"[45] of the first epigenetic psychosocial crisis of trust vs mistrust. This crisis centered around the somatic zone[46] of orality and the corresponding mode[47] of incorporating from the mothering one of society.

Therefore, Erikson's "basic attitudes", i.e. trust vs mistrust, etc. are indeed precursors of his "basic virtues or strengths", i.e. hope, etc. and also of his "spirit of human institutions", i.e. faith, etc.

The original assertion may now be approached and querried. Is mutuality in Erikson an attitude of relating?

In referenced passages[48] Erikson equates mutuality and love,

---

[45]Erikson, Childhood and Society, p. 271.

[46]This is definitively discussed in III. B. 2. a) (3) "Zones". But a preliminary definition is, "An area of cathexis by the Self".

[47]This is definitively discussed in III. B. 2. a) (4) "Modes". But a preliminary definition is, "A style of being or doing adapted by the Self".

[48]"The principle of mutuality is love..." (Evans, p. 102); "....basic attitude such as trust vs mistrust." (Erikson, Childhood and Society, p. 251); "....those unifying strengths which I have called basic virtues (i.e. hope, etc.)" (Erikson, Insight and Responsibility, p. 139); "....the strengths of the ego (i.e. hope, etc.) at different stages of life -- which are, of course, the structural basis of man's functional unity at such stages." (Ibid., p. 137); "Does not love bind together every stage? There are, to be sure, many forms of love, from the infant's comfortable and anxious attachment to his mother to the adolescent's passionate and desperate infatuation; but love in the evolutionary and generational sense is, I believe, the transformation of the love received throughout the preadolescent stage of life into the care given to others during adult life." (Erikson, Insight and Responsibility, pp. 127-8); "Love then is mutuality of devotion forever subduing the antagonisms inherent in divided function." (Ibid., p. 129); "....all relationships in human life are defined by mutuality of

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

says trust is an attitude, says hope and love bind together the stages of life, and says that all relationships are mutuality. And since, as it is trusted, the "basic virtues" or "strengths", i.e. hope and love, etc. have been shown to be developmental "outcomes" of the "basic attitudes", i.e. trust vs mistrust, etc., then the crucial step has been taken.[49] And it may be said that in Erikson: mutuality is equated with love which (as a category -- i.e. hope, will...love, etc. -- is a "lasting outcome" of trust vs mistrust, etc. and therefore also) is an attitude that binds together the epigenetic stages of the individual and also the psychosexual and psychosocial schedules[50] and also all relationships in human life. Or. Mutuality is an attitude of relating. And in clinical fact, mutuality is the metaphorical breath of life and being to Erikson's psychosexual-psychosocial epigenesis.

At this place, it is desired to take one further step in discussing the three concepts Erikson uses for his three sets of: trust vs mistrust, etc., hope, etc., and faith, etc. Erikson does say, "There is much room for a discussion of terminology and methodology".[51] It is not intended herein to discuss or amend his terminology and methodology. But it is desired, for general unifying purposes of this total paper, and also for specific clarifying purposes of this chapter, to use the term "attitudes" as a general concept. To this end, it is suggested to

---

function." (Evans, p. 105).

[49]Erikson, Childhood and Society, p. 274.

[50]Erikson, Insight and Responsibility, p. 141.

[51]Erikson, Childhood and Society, p. 274.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

subsume all three sets -- of; trust vs mistrust, etc., hope, etc., and faith, etc. -- under his first concept "attitudes".[52] As such, it is hoped, a natural relatedness and sequential growth will be seen between; trust, etc., hope, etc., and faith, etc. Some precedent for this is laid when Erikson seems to refer in general to; trust (vs mistrust), hope and faith as "attitudes" and as "strengths". In other words they are first of all, grouped together; once under "attitudes" and once under "strengths".[53] And second, one such grouping is as "attitudes".

With "attitudes" as the overarching concept, three subsets of attitudes are suggested:

see Schema VI, "Attitudes of Mutuality".

The first subset is basic to the derivative second and third subsets. The first subset arises out of biological and social conditions ("unfolding capacities with existing institutions")[54] that set the stage for a new advance in adaptation experienced as a crisis in mutuality.

---

[52]Erikson, Childhood and Society, p. 251. Erikson, Insight and Responsibility, p. 152.

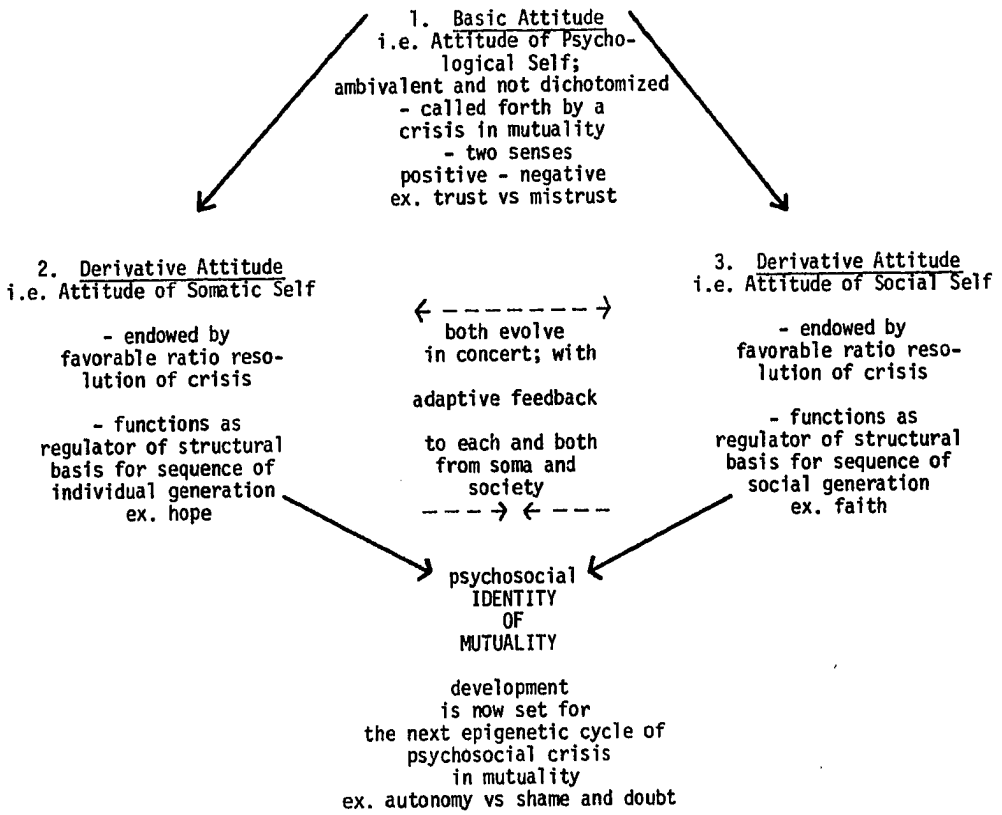
[53]"The cogwheeling stages of childhood and adulthood are, as we can see in conclusion, truly a system of generation and regeneration -- for into this system flow, and from this system emerge, those social attitudes to which the institutions and traditions of society attempt to give unity and permanence." (Erikson, Insight and Responsibility, p. 152); The next paragraph continues his discussion about "attitudes" and shows that his referent is; trust, hope, and faith. And he ties all this in with "strength". "Human strength, then, depends on a total process which regulates at the same time the sequence of generations and the structure of society. The ego is the regulator of this process in the individual." (Ibid., p. 152).

[54]Ibid., p. 142.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA VI

ATTITUDES of MUTUALITY:



R. E. Mullen 1975
(after Erikson)

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

The "favorable ratio"[55] resolution of the crisis results in the derivative second subset; i.e. "hope", etc. derives from "trust vs mistrust", etc.[56] In this second subset are "persistent" "rudiments" which "endow"[57] the individual with attitudes of virtue or strength "which are, of course, the structural basis of man's functional unity at...different stages of life".[58] This second subset of attitudes is thus derivative from the first subset. It is thought of as the attitude of the somaticizing self, i.e. as the Self looks at itself biologically. As such it is the positive and smiling inward looking face of mutuality.

The third subset of attitudes is discussed in this chapter as also derivative from the first or basic subset. The favorable-ratio resolution of that crisis results in a learned socializing attitude of faith toward the feeding one. This faith in turn stimulates in a trustworthy[59] mothering society that mutuality which cogwheels the generations into regeneration.[60] Even as the faith and faithfulness of the mothering one stimulates trust, hope and faith in the infant. Erikson

---

[55] Erikson, Childhood and Society, p. 274.

[56] "In an epigenetic development of the kind here envisaged, each item has its time of (anlage p. 141), ascendance and crisis, yet each persists throughout life. Hope is the first...
"The point to be made is merely that what thus grows in steps is part of an ensemble in which no part must have missed its original crisis, its further metamorphosis, and its re-integration into each later stage. Thus hope in infancy, etc...." Erikson, Insight and Responsibility, p. 140.

[57] Ibid., pp. 140,141.

[58] Ibid., pp. 137,152.

[59] Ibid., p. 152.

[60] Ibid., p. 142.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

however seems to this author not clear here as earlier implied. He seems not consistent from passage to passage nor does he seem logically clear. As previously stated it is not clear as to whether faith is seen by Erikson primarily as received from or expressed to the mothering society. For purposes of this paper, it was decided to view faith, etc. as primarily expressed to the mother. Another confusing aspect of this third subset of attitudes is that it is not clear whether faith develops dominantly from trust vs mistrust or from hope. For instance, in some passages he seems to imply that faith, etc. comes sequentially from hope, etc.[61] But in another passage, he seems to imply that faith and hope "evolve together" as "counterparts".[62] From the viewpoint of this paper and within this chapter it is suggested that faith and hope evolve together as "persistent" "rudiments" and "strengths" (applied to hope and faith, each and both[63]) residual from the favorable-ratio resolution of the first crisis in psychosexual mutuality; i.e. trust vs mistrust.

---

[61] "What begins as hope in the individual infant is in its mature form faith...." (Erikson, Insight and Responsibility, p. 153); But in another place he says faith comes from trust. (Erikson, Childhood and Society, p. 272); "Will in turn, matures to be the ego's disposition over the strength of controlled drive. Such willpower, however, must join the will of others in...judiciousness..." (Erikson, Insight and Responsibility, p. 154); "From the stages (i.e. trust vs mistrust, etc.) and virtues (i.e. hope, etc.) such individual dispositions as faith (etc.)...flow into the life of institutions." (Ibid., p. 155).

[62] "....I would posit a mutual activation and replenishment between the virtues emerging in each individual life cycle and the strengths of human institutions. In whatever way we may learn to demonstrate this, virtue in the individual and the spirit of institutions have evolved together, are one and the same strength." (Ibid., p. 155).

[63] Ibid., p. 155.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

And so the third subset of attitudes is thus derivative from the first subset. It is thought of as the attitude of the socializing self, i.e. as the Self looks at itself sociologically. As such it is the positive and smiling outward looking face of mutuality. However, hope and faith do in a sense evolve from each other; hope from faith, as well as faith from hope. Even as right and left arms antagonize and stimulate and feed each other as they move together through the years. So also the somatic and sociologic attitudes of the Self feedback to each other and their unity the deep sources of their respective spheres. And so the somatic-psychologic-social being develops in mutuality. And such, it is suggested for this chapter, is the attitude of the interface and its respective facings.

With the preparation laid by the preceding discussion, a list of the various attitudes may now follow with readjusted headings and column-order as changed from that of Erikson listed after the first paragraph of III. B. 1. See Schema VII, "'Attitude' Terms".

But before passing on to the next section of the outline, the major premise of this section should be restated. For "attitude" as a general heading was somewhat of a digression, although mutuality as an attitude can now be more clearly viewed. The root premise of this section is this; mutuality is an attitude of relating. Mutuality is an interface between soma and society and gives rise to a sensitization which develops into a system of its own (conceptualized as psyche) with an awareness of self-hood between its growing edges bordering biology (soma) and sociology ("socia"). The facings of this interface are; central, i.e. psychologic, and peripheral to its two bordering spheres,

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA VII

"ATTITUDE" TERMS:

E R I K S O N ' S T E R M S		
Basic virtues	Basic attitudes	spirit(s) of
i.e. ego strengths	i.e. senses	human institutions

T H I S P A P E R ' S T E R M S		
A t t i t u d e s :		
of Somatic Self	of Psychological Self	of Social Self
is dependent on and residual from resolution of the psychologic	is ambivalent not dichotomized preliminary to the Somatic and Social finally reaches a favorable ratio and faces soma and society	is dependent on and residual from resolution of the psychologic

Positive and Negative:		
hope	trust vs mistrust	faith
will	autonomy vs shame and doubt	judiciousness
purpose	initiative vs guilt	moral purpose
competence	industry vs inferiority	techna
fidelity	identity vs diffusion	ideological devotion
love	intimacy vs isolation	ethical responsibility
care	generativity vs self-absorption	(none listed by Erikson)
wisdom	integrity vs despair	sagacity

R. E. Mullen 1975
(after Erikson)

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

i.e. somatic and sociologic. These facings or postures or attitudes of the interface are communicating and are one as mutuality. The inter facing of these faces or attitudes show the dynamic and interdependent relation (review Schema VI, "Attitudes of Mutuality") hidden in the word "mutuality". The life of these inter facings is as a breathing in which the expiring of one is the inspiring of the other. And so the individual lives, as it was born, on the antagonistic rhythms of the one (biology, i.e. soma) and the other (society). And so it is said that, mutuality breathes being as an attitude of relating.

2. The Separated

a) Individualized-parts of

(1) Spheres

(a) In General

Erikson is clear throughout his writings that life (and beings) are not separable.[64] At least not into categories "both[65] measurable

---

[64]"There is really no use, then, in asking what comes first: the ensemble arises with its parts and the parts with the ensemble." (Erikson, Insight and Responsibility, p. 141); "But man, the subject of psychosocial science, will not hold still enough to be divided into categories both measurable and relevant." (Erikson, Identity: Youth and Crisis, p. 43); "Identity is an essentially inseparable whole." (Erikson, Childhood and Society, p. 748).

[65]This has been found true in quantum physics as well as in psychosocial science. See Appendix: "Physics".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

and relevant". He does however emphasize developmental steps, "differentiation of parts" and "part-functions".[66] There follows then, at this point in the outline, an artificial separation of parts to emphasize Erikson's concept of mutuality. For without such mutuality the part-functions listed hereafter are, potentially and sometimes actually, only parts...parts without a larger whole.

What are his largest parts? The biological, the cultural, and the psychological. Or stated another way, the psychosexual and the psychosocial.[67] The larger grouping is dual, i.e. psychosexual and psychosocial. But this hides a third division; the psychological as is evident in his triad grouping. By what generalizing concept does he subsume these three? Three concepts seem suggested; orders,[68]

---

[66]"The underlying assumptions for such charting are (1) that the human personality in principle develops according to steps...and (2) that society in principle, tends to be so constituted as to meet and invite this succession of potentialities." (Erikson, Childhood and Society, p. 270); "....the chart formalizes a progression through time of a differentiation of parts." (Ibid., p. 271); "....the maturing part-functions." (Erikson, Insight and Responsibility, p. 141).

[67]"....the biological, cultural and psychological...the psychosexual (and) the psychosocial." Erikson, Childhood and Society, p. 108.

[68]"Psychosocial identity proved to be 'situated' in three orders in which man lives at all times. (1) The somatic order, by which an organism...seeks to maintain its identity in a constant renewal of the mutual adaptation of the milieu intérieur and the environment. (2) The ego order, that is, the integration of personal experience and behavior. (3) The social order maintained together by ego-organisms sharing a geographical-historical setting." Erikson, "Autobiographic Notes on the Identity Crisis", pp. 749-50.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

schedules,[69] structures.[70] His work is usually and easily referred to as psychosocial as distinguished from Freud's psychosexual. And it is here that the concept "schedule" appears. For Erikson derives from clinical studies (published in 1950 as, Childhood and Society) a psychosocial staging of trust vs mistrust, etc. to match Freud's psychosexual staging of oral, etc. Except Freud took it only through three stages of life and Erikson through five more. It is these schedules that Erikson bridges by cogwheeling interpenetration of the generations of individual and society. He also uses the overarching concept of "order" to subsume; soma, ego, and society. He also at times simply refers to a dualism of inner and outer "structures".

A comparison of his general concepts and what they subsume is as follows:

Schedules:		
psychosexual		psychosocial
sexual		physical, cognitive
Structures:		
inner		outer
Orders:		
somatic	ego	social

---

[69] "It is one purpose of this work to facilitate the comparison of the stages first discerned by Freud as sexual to other schedules of development (physical, cognitive). (Erikson, Childhood and Society, p. 270); "....human strengths...are an expression of (the) integration... of the psychosexual and psychosocial schedules. (Erikson, Insight and Responsibility, p. 141).

[70] "Actuality at all stages rests on the complement of inner and outer structure." Erikson, Insight and Responsibility, p. 176.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(no generalizing concept used):

biological psychological cultural

This chapter chooses to observe and discuss Erikson's writings as dealing with: a functional structure of unity[71] as unseparated mutuality of child (i.e. individual) and society. When however this unity is "separated" for observation of the individual's[72] development, there are: biologic (soma) and sociologic ("socia") parts. This basic dualism of parts is found -- when "related" -- to engender at interface a third part; the psychologic (psyche). These three parts will be subsumed under a generalizing concept of "spheres"[73] for this paper. For "schedules" seems to refer to an interpenetrating of charts. And structures and orders are not as global or universalizing or unifying or as pictorial as "spheres". There follows a suggestive Schema VIII, "Spheres as 'Part-Functions' of Functional Unity", to pictorialize these spheres as "part-functions" of the unified mutuality and a suggestive Schema IX, "Spheres as 'Separated'", to show their relations with sub-part-functions. In Schema VIII each sphere is described as having; zones, modes and attitudes that develop from stage to stage.[74]

---

[71] Erikson, Insight and Responsibility, pp. 136,137,141,152.

[72] This is an underlying assumption in almost all of Erikson's writing.

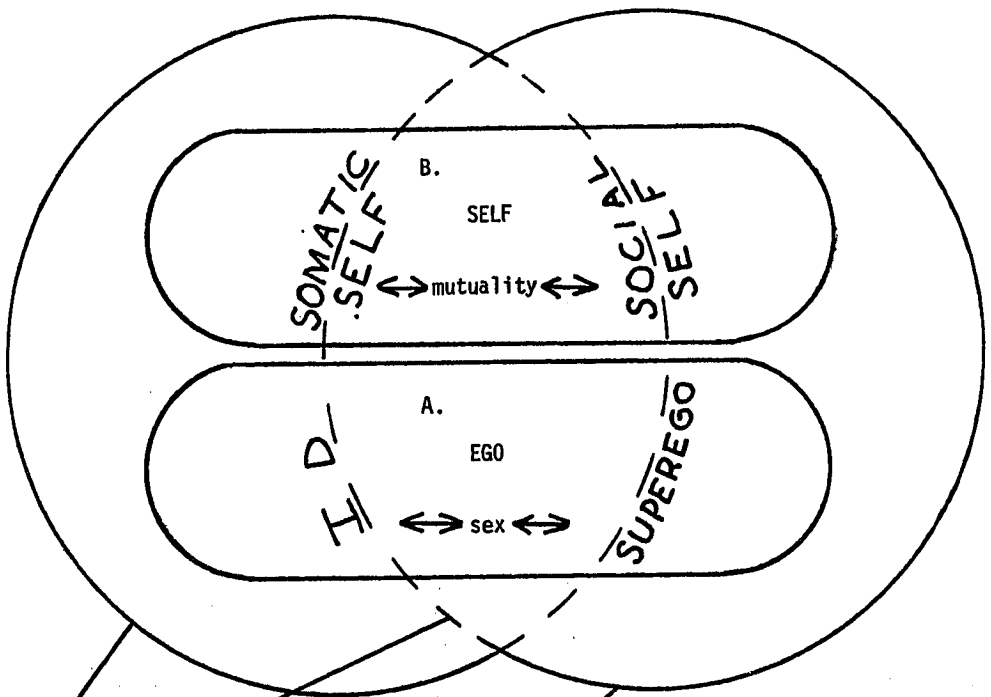
[73] As suggested by Patricia Martin Doyle, B.D., a graduate student of Erik Erikson and a committee member for this dissertation.

[74] In Schema V and other schemas it will be noted that an additional (st)age is added to Erikson i.e. as "dying". Erikson really has much to say about dying even though not staging it per se. His discussion of dying is actually generalized and included within his stage of "old age".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA VIII

SPHERES AS "PART-FUNCTIONS" OF FUNCTIONAL UNITY:



I Sphere of Soma

II Sphere of Psyche; develops from interface of I and III
Can be viewed primarily from somatic or social viewpoint

A. Seen by Freud as Psychosexual (i.e. psychosomatic)
   1. With Id on somatic edge
   2. With Superego on social edge
   3. With Ego evolving as orienter and organizer between 1 and 2 in particular and I and III in general
   4. With "sex" as the synthesizing function

B. Seen by Erikson as Psychosocial (and as complementary to "A")
   1. With Somatic Self on somatic edge
   2. With Social Self on social edge
   3. With Self as synthesis of 1 and 2 in particular and I and III in general
   4. With "mutuality" as the synthesizing function

III Sphere of Socia

R. E. Mullen 1975

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA IX

SPHERES AS "SEPARATED":

Epigenetic (st)ages:		M U T U A L I T Y S P H E R E S : S O M A T I C	P S Y C H O L O G I C	S O C I A L
0 - 1 infancy	zone: mode: attitude:	oral, respiratory, sensory incorporate hope	primary narcism I am what I (am given) believe trust vs mistrust	mother receive faith
2 - 3 early child	zone: mode: attitude:	anal and muscles retain will	secondary narcism I am what I will autonomy vs shame and doubt	father possess judiciousness
4 - 5 middle child	zone: mode: attitude:	phallic, vaginal, arms and legs intrude, include, be on the make purpose	oedipal I am what I imagine initiative vs guilt	primary family and siblings play at making moral purpose
6 - 12 late child	zone: mode: attitude:	*head-hand and things learn things in competition competence	latency by repression I am what I learn industry vs inferiority	neighborhood, school skill techna
13 - 17 adolescent youth	zone: mode: attitude:	*gender differentiation learn self in group fidelity	puberty I am what groups identify identity vs diffusion	peer group hero making ideological devotion
early adult	zone: mode: attitude:	*genital endowance lose and find self in another love, integration	genital by integration I am what I love intimacy vs isolation	partner find another to be ethical responsibility
middle adult	zone: mode: attitude:	*maturity be by helping others become care, creativity	*oedipal in obverse I am what I create generativity vs self-absorption	secondary family and children generate **culture
late adult	zone: mode: attitude:	*decline be by having been wisdom	*unity I am what I preserve integrity vs despair	mankind altruism sagacity, philosophy
*dying	zone: mode: attitude:	**death **be by transcending **transcendence	*emptiness **I am transcendent **transcendence vs disintegration	*God sacrifice religion

zone - cathected by self in specific spheres
mode - of being and doing adapted by self in specific spheres
attitude - of self in specific spheres

* - Mullen
** - Tillichian

R. E. Mullen 1975
(after Erikson)

The somatic and social spheres are phenomenologically conceptualized and the psychologic sphere is conceptualized more abstractly.

(b) Soma

The somatic sphere is that related most primaly and unconsciously to the abyss of predichotomized ambivalent energies and "patterns" that are "given...(as) a series of potentialities".[75] As such it communicates with earlier evolutionary spheres of mineral, vegetable, animal, and also with other human bodies and also with social derivations. This sphere was more expounded on by Freud than by Erikson. Yet it is always in the shadows and roots of Erikson. As when he refers to "the metabolism of generations".[76] It must never be thought avoided or neglected by him. It was rather accepted and superseded. As society and ethics[77] were accepted and superseded by Freud.

Soma is the arena of sexuality as psychoanalytically detailed by Freud. It was in the home and circle of Freud that Erikson grew comfortable enough to graduate toward his own horizon and arena of sociology which he expounded in psychoanalytic terms. So the soma is seen by Erikson as biologically based and psychoanalytically explained in its interface with otherness.

---

[75] Erikson, Childhood and Society, p. 69.

[76] Erik H. Erikson, Young Man Luther (New York: Norton, 1958), p. 253.

[77] Erikson, "Autobiographic Notes on the Identity Crisis", p. 757.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(c) Socia

This is used neologically to balance soma and thus express the apartness of society from itself when separated from the individual. As soma expresses the apartness of the individual from itself when separated from society. Socia parallels soma as society parellels the individual. Erikson sees society as a "multiple mutuality"[78] and related to the individual as his "human environment".[79] It must be stressed however that society as the sphere of "socia" is, almost always and certainly predominantly in emphasis, seen primarily objectively. That is as the counter player of the soma and psyche. It is not seen in Erikson predominantly as a subject for itself.

(d) Psyche

The psychologic sphere is that conceptualized in abstraction for the sensitized energy patterns, interfacing the spheres of soma and socia, which orient, organize and feedback within its own systems. This interface of abstracting awareness in man was conceptualized in one way by Freud and in an additional one by Erikson. Refer back to Schema VIII.[80]

---

[78]"....process representing a multiple mutuality." Erikson, Identity: Youth and Crisis, p. 221.

[79]"....Umwelt...human environment...the outerworld of the ego is made up of the egos of others significant to it." Ibid., p. 219.

[80]"Spheres as 'Part-Functions' of Functional Unity."

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

It is a rather free and expanded composite of these two that is suggested and discussed here.

The psyche (as used in this paper and expanded from that of Freud and Erikson) abstractly conceptualizes these, interior and phenomenally experienced energy systems, as a psychological perception of "personhood"; which subsumes three aspects:

I. The Ego (a person as unconscious and as oriented to the soma -- i.e. the sexual, biology and matter) is that unconscious aspect of the psyche that executes the orienting and organizing (testing, screening, synthesizing) of the energies; biologically derived, sociologically delimited, and phenomenologically realized. Thus the ego changes passive reaction into action in mutualized actuality through conscious will of "I". This is conceptualized so that;

   A. Id is named for the perception of biologically derived energies.

   B. Superego is named for the perception of sociological delimitations of that energy.

   C. Reality is named for the perception of "the world of phenomenal experience".[81]

   D. Ego is named for the perception of that which develops from the interface of these three into an orienting and organizing executive agency of psychic functioning i.e. of the psyche.

---

[81] Erikson, Insight and Responsibility, p. 165.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

That which the ego thus synthesizes are its conceptualized counter-players organized as:

1. Inner (other agencies of psyche) Conceptualized Reality.
   a) Id, i.e. Somatic edge of ego.
      (1) Centrifugal biological tendencies; i.e. "positive" libido, i.e. aggregation, desire, i.e. epithumia.
      (2) Centripetal biological tendencies; i.e. "negative" libido, i.e. aggression, i.e. thumos.
   b) Superego, i.e. Social edge of ego.
      (1) archaic ideal, i.e. primitive historicity.
      (2) ego ideal, i.e. present historicity.

and 2. Outer (non-psychic) Phenomenal Reality
   a) milieu interior; biology.
   b) milieu exterior; mineral, vegetable, animal, human, social derivations, etc.

Into: Ego Identity; i.e. conceptualization of unconscious psychic experience of personhood as integration (or being) of these three (Id, Superego and Phenomenal Reality) into an actualized psychic executive, i.e. personal historicity of material energy.

"Ego identity: is named for the perception, by "I", of the psychic executive as actualized. It thus serves as conceptualized "real" energy basis for "self" as objectified by "I". Since the psychosexual system (with its "ego") may be thought of as more somatically and therefore more biologically and materially oriented than the psychosocial system (with its "self").

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

II. The Self (a person as preconscious and as oriented to society) is that preconscious aspect of the psyche that is a synthesis of life styles as phenomenally experienced and psychologically perceived and objectified by the internal reflection of "I".

That of which it is a synthesis are its counter-players of:

A. Inner Self

1. Somatic Self[82]

Many phenomena or somatic selves are subsumed here.

2. Social Self[83]

Many roles or social selves are subsumed here.

and B. Outer (other) Selves

These serve as stimuli and modifiers of inner selves.

Into: Self Identity;[84] i.e. conceptualization of preconscious psychic experience of personhood as integration (or being) of selves into a mutualized actuality i.e. personal historicity of society that is objectified and cathected by "I".

III. The I (a person as conscious individualized presence, i.e. spirit, and God as infinite transpresence, i.e. Spirit) as individualized is that aspect of the psyche that is subject of conscious awareness as an entity of being and volitional doing and transcendence.

---

[82]Erikson, Identity: Youth and Crisis, pp. 211,217.

[83]Ibid., p. 217.

[84]Ibid., pp. 211,217.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

> The counterplayer of "I" is God as "I am that I am"[85] within every identity. It is "de novo" a synthesis of, indeed a pure, identity within the community of God and nods numinously as "I".

These three aspects of a person are suggestively schematized in Schema X, "Interspheres; Differences" as arising from the interface of soma and socia (as specific aspects of "one" and "other"). Out of the interface of these spheres of soma and socia a betweenness of psyche arises. This betweenness of psyche, represented by a third sphere, was suggestively described in Schema VIII[86] as; psychosexual by Freud, and psychosocial by Erikson. It can also be viewed as psychospiritual. This psychospiritual view of the psyche will be dealt with more in the conclusion. It is referred to here only to serve as conceptual source of the "I" within the psyche.

Schema X, "Interspheres; Differences" as follows on the succeeding page, is presented to show these three different ways of viewing the psychic interface by conceptualizing three interspheres.

(2) (St)ages

(a) In General

> ....each stage represents a certain period during which (healthy) body and mind provide the potentials and the (true) community

---

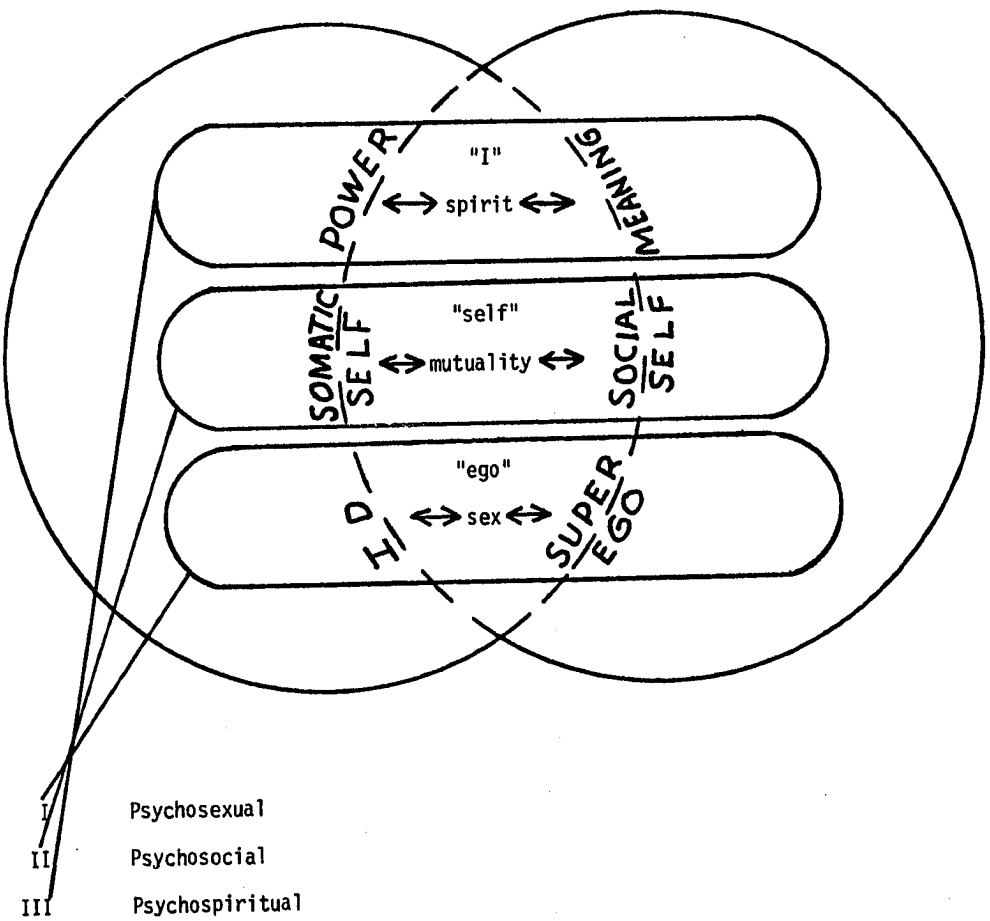
[85] Erikson, Insight and Responsibility, p. 220. Exodus 03:14. John 08:58.

[86] "Spheres as 'Part-functions' of Functional Unity".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA X

INTERSPHERES; DIFFERENCES:



R. E. Mullen 1975

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

the corresponding opportunities for the accomplishment of such unity.[87]

Erikson published in 1950 (Childhood and Society) his epigenetic chart.[88] In this first publication he gives for every stage of psychosexual development a "nuclear conflict (or crisis) (which) adds a new ego quality (or virtue)".[89] It is his intent herein "to facilitate the comparison" "of Freud's psychosexual stages" with a "presentation of the psychosocial stages in the form of an epigenetic chart".[90] This charting was presented in incomplete forms in various years.[91] Also, there was a mixture of Freud's terms, i.e. zones, modes and stages so that where Freud stopped his zones and modes at phallic and intrusive respectively, the stages of latency, puberty and genitality were supplemented to the zones and modes to give a complete list through the young adult age. This list was then placed under the column of Freud's psychosexual stages.[92] He used this list of Freud's psychosexual stages to compare[93] with his own psychosocial stages under which he placed his

---

[87]Erikson, Insight and Responsibility, p. 138.

[88]Page 273 as explained from pages 269 to 273.

[89]Erikson, Childhood and Society, p. 270.

[90]Ibid., p. 270.

[91]1950, pp. 273,272,89,77; 1959, pp. 166,120,54; 1964, pp. 115,186; 1967, Identity: Youth and Crisis, p. 94; 1968, pp. 702,709, 717,723.

[92]As best seen in Erikson, Identity and the Life Cycle: Selected Papers, p. 166.

[93]Erikson, Insight and Responsibility, p. 186.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

otherwise referred to "Basic Attitudes", i.e. "nuclear conflicts", i.e. "crises". A fuller comparison piecemealed from various aspects of Erikson's writings is here placed for clarification of this review of an interpenetration of Schedules of Freud's psychosexual stages and Erikson's psychosocial stages as seen by Erikson. Refer to Schema XI, "Comparison of Schedules of Original Stages". However, it has seemed clearer for this paper's purposes to refer to the stages from here on as "(st)ages" i.e. as numeral-ages; i.e. 0-1, 2-3, 4-5, etc. in years. Or as word-ages; i.e. infancy, early childhood, middle childhood which roughly correspond to a medical or pediatric[94] classification. The purpose of this is to leave the zones, modes, and attitudes (i.e. basic attitudes, virtues, spirit) free for evaluation in their own right. This seems especially desirable since Erikson mixes Freud's "stages" and "zones" and also because Freud's stages and zones are not as complete in terms of life's ages, as is Erikson's. For, in referring to Schema XI,[95] it is noticed that Freud had only three "zones" corresponding to six psychosexual "stages". And Erikson has eight. Also Erikson's "stages" are "crises" in "basic attitudes" as compared with Freud's "stages" which are basically "zones". And another comparison made by Erikson to Freud is between Freud's "modes" and Erikson's "modalities" (generally shortened in this paper to "modes" for easier comparison with Freud's modes. Although Erikson separated the words to avoid

---

[94]Waldo E. Nelson, Textbook of Pediatrics (Philadelphia: Saunders, 1959), p. 26.

[95]"Comparison of Schedules of Original Stages".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA XI

COMPARISON OF SCHEDULES OF ORIGINAL STAGES:

	PSYCHOSEXUAL DEVELOPMENT (after Freud)				PSYCHOSOCIAL DEVELOPMENT (after Erikson)				
AGE(yrs)	STAGE	MODE	PATHOLOGY	RELATIONSHIP	MODALITY	ORDER	STAGE	social value i.e. SPIRIT	individual value i.e. VIRTUE
0 - 1 infant	oral	incorporate	psychotic addictive	mother	to get to give in return	cosmic order	trust vs mistrust	faith	hope
2 - 3 early childhood	anal	retain eliminate	compulsive impulsive	father	to hold (on) to let (go)	law and order	autonomy vs shame and doubt	independence	will
4 - 5 middle childhood	phallic locomotor	intrude include	inhibitive hysterical phobic	basic family	to make (=going after) to "make like" (=playing)	ideal prototype	initiative vs guilt	enterprise	purpose
6 - 12 late childhood	latency			neighborhood school	to make things (=competing) to make things together	technological elements	industry vs inferiority	techna	competence
13 - 17 adolescent	puberty			peer groups and outgroups; models of leadership	to be oneself (or not to be) to share being oneself	ideological perspectives	identity vs diffusion	faithfulness	fidelity
young adult	genital			partners in friendship, sex, competition, cooperation	to lose and find oneself in another	patterns of cooperation and competition	intimacy vs isolation	morality	love
adult				divided labor shared household	to make be to take care of	currents of education and tradition	generativity vs self-absorption	(none listed)	care
old age				Mankind My Kind	to be through having been to face not being	wisdom	integrity vs despair	wisdom	wisdom

R. E. Mullen 1970

confusion). This comparison between Freud's modes and Erikson's modalities (modes) is hampered if Freud's modes are listed under stages as is sometimes done[96] or if the reference to zones is confused by a labeling as "stages". An overview as to how "stages" are handled in this paper can be made by referring back to Schema IX,[97] or ahead to Schema XII, "Stages, Zones, Modes and Attitudes". At times Erikson refers to "Eight Ages of Man"[98] and his reference is primarily to his psychosocial "stages" of "basic trust vs basic mistrust", etc. This has not been done in this paper, because of lack of room on schema pages. Also, although it is easy and helps the memory, it is somewhat arbitrary and not descriptive in terms closely relevant to the life process. So, in this paper, the age or stage is described by an actual age of life in years, either numeral or nominal.

(b) In Particular; is Based on Principle of Epigenesis

Intimately interwoven into Erikson's "stages" is his principle of epigenesis. It was first published and derived for his use in Childhood and Society.[99] An optimum "proper rate" and "normal sequence" is

---

[96]Erikson, "Autobiographic Notes on the Identity Crisis", p. 166.

[97]"Spheres as 'Separated'".

[98]Erikson, Childhood and Society, p. 247.

[99]"Embryology now understands epigenetic development, the step-by-step growth of the fetal organs. I think that the Freudian laws of psychosexual growth in infancy can best be understood through an analogy with physiological development in utera.

"In this sequence of development each organ has its time of

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA XII

STAGES, ZONES, MODES AND ATTITUDES:

Epigenetic (ST)AGES:	ZONES; cathected by self in SPHERES of: Somatic	Psychologic	Social	MODES; of being or doing adapted by self in SPHERES of: Somatic	Psychologic Social Identity		ATTITUDES; of self in SPHERES of: Somatic	Psychologic	Social
0 - 1 infancy	oral, etc.	primary narcism	mother	incorporate	I am what I (am given & receive / receive trust)		hope	trust vs mistrust	faith
2 - 3 early child	anal, etc.	secondary narcism	father	retain	I am what I will	possess	will	autonomy vs shame & doubt	judicious-ness
4 - 5 middle child	phallic, etc.	oedipal	primary family and siblings	intrude include	I am what I imagine	play at making	purpose	initiative vs guilt	moral purpose
6 - 12 late child	*head-hand, etc.	latency by repression	neighbor-hood, school	learn things in competition	I am what I learn	skill	competence	industry vs inferiority	techna
13 - 17 adoles. youth	*gender dif-ferentiation	puberty	peer group	learn self in group	I am what groups identify	hero making	fidelity	identity vs diffusion	ideological devotion
early adult	*genital endowance	genital by integration	partner	lose and find self in another	I am what I love	find another to be	love, **integration	intimacy vs isolation	ethical re-sponsibility
middle adult	*maturity	*oedipal in obverse	secondary family and children	be by help-ing others become	I am what I create	generate	care, **creativity	generativity vs self-absorption	**culture
late adult	*decline	*unity	mankind	be by having been	I am what I preserve	altruism	wisdom	integrity vs despair	sagacity, philosophy
*dying	dying	*emptiness	God	be by transcend-ing	I am transcend-ent	sacrifice	**transcend-ence	transcendence vs disinte-gration	religion

* - Mullen ** - Tillichian (after Erikson) R. E. Mullen 1975

therein postulated for each developing part of the whole. He defined epigenesis for his use, as:

> ....the epigenetic principle...is derived from the growth of organisms into utero (i.e. embryology). Somewhat generalized, this principle states that anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole.[100]

Therefore out of a biologic and sociologic anlage or ground plan, the constituent parts of mutualized wholeness actualize in optimum timing and heirarchical development, one item emerging upon and reintegrating the former.[101]

The following two charts will exemplify Erikson's principle of epigenesis. Refer to Schema XIII, "Erikson's Charts of Epigenesis,

---

origin. This time factor is as important as the place of origin. If the eye, for example, does not arise at the appointed time, 'it will never be able to express itself fully, since the moment for the rapid outgrowth of some other part will have arrived....' (Quoting from: C. H. Stockard, The Physical Basis of Personality (New York: Norton, 1931).)

"The organ which misses its time of ascendancy is not only doomed as an entity; it endangers at the same time the whole heirarchy of organs." Erikson, Childhood and Society, pp. 65-6.

[100]Erikson, Identity: Youth and Crisis, p. 92.

[101]"'Epi' means 'upon' and 'genesis', 'emergence'. So epigenesis means that one item develops on top of another in time...I extended it to include a heirarchy of stages, not just a sequence." (Evans, pp.21-2); "....the constituent parts of a ground plan develop during successive stages...." (Erikson, Insight and Responsibility, p. 225); "....in each stage of life a given strength is added to a widening ensemble and reintegrated at each later stage in order to play its part in a full cycle." (Erik H. Erikson, Gandhi's Truth (New York: Norton, 1969), p. 38).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA XIII

ERIKSON'S CHARTS OF EPIGENESIS:

A.

	1	2	3
stage C	"childlike" adult	"adolescent like" adult	adult adult
stage B	"childlike" adolescent	adolescent adolescent	"adult like" adolescent
stage A	childlike child	"adolescent like" child	"adult like" child

B.

	1	2	3	4	5	6	7	8
VIII								INTEGRITY vs DESPAIR
VII							GENERATIVITY vs STAGNATION	
VI						INTIMACY vs ISOLATION		
V	temporal perspective vs time confusion	self-certainty vs self-consciousness	role experimentation vs role fixation	apprenticeship vs work paralysis	IDENTITY vs IDENTITY CONFUSION	sexual polarization vs bisexual confusion	leader & followership vs authority confusion	ideological commitment vs confusion of values
IV				INDUSTRY vs INFERIORITY	task identification vs sense of futility			
III			INITIATIVE vs GUILT		anticipation of roles vs role inhibition			
II		AUTONOMY vs SHAME & DOUBT			will to be oneself vs self-doubt			
I	TRUST vs MISTRUST				mutual recognition vs autistic confusion			

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

A[102] and B[103]". This heirarchical development, of one stage upon and into another and for a whole, is buried within all other schemas herein presented of Erikson. So this one may be needed for later reference as well as now. The reason for such obscuration is so that other relationships, specifically "attitudes" which as relational are the dominant thesis of this paper, may become more apparent than is usual in Erikson's epigenetic format.

(3) Zones

(a) In General

"Zones" in origin applies to "body zones"[104]. To this writer's knowledge, Erikson never applied it directly and overtly to societal zones. Although he used "Radius of Significant Relations"[105] under which to subsume; maternal person, parental persons, basic family, neighborhood and school, peer groups, partners, divided labor and shared household, mankind-mykind. This paper generalizes simplistically, for comparative purposes, the use of "zone" to be used in all three spheres of; soma, socia, and psyche. The corresponding zones for the first age, 0-1 year, are; oral, etc., mother, primary narcism.[106] For a more

---

[102]Erikson, Insight and Responsibility, p. 137.

[103]Erikson, Identity: Youth and Crisis, p. 94.

[104]Erikson, Childhood and Society, p. 60.

[105]Erikson, "Autobiographic Notes on the Identity Crisis", p. 166.

[106]Shortened form of narcissism.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

complete and comparative view of "zones" in these three spheres and the corresponding (St)ages refer back to Schema XII.[107] It will also be noticed that "modes" and "attitudes" of the same (st)age appear on same line. Although "Modes" and "Attitudes" are discussed later in the outline.

It is hoped that throughout the discussion and schemas of "Zones" it will be observed that they each have a potentiality and proclivity, both in "ground plan" and in relationship with other staged zones and spheres, to coalesce in functional unity through mutuality.

(b) Somatic

Now that some overall plan for the treatment of "zones" has been indicated, and before further analysis, a basis in Erikson can be founded for just exactly what he means by "body zones".[108] Body or

---

[107] "Stages, Zones, Modes and Attitudes".

[108] "(Freud) concluded that during successive stages of childhood (body) zones providing special gratification were endowed with libido, a pleasure seeking energy which before Freud had received official and scientific recognition as sexual only when it became genital at the conclusion of childhood." (Erikson, Childhood and Society, p. 60); ".... erotogenic zones...." (Ibid., p. 70); "What we must try to chart, then, is the approximate sequence of stages when...the nervous excitability as well as the co-ordination of the 'erogenous' organs and the selective reactivity of significant people in the environment are apt to produce decisive encounters." (Ibid., p. 71); "The first such encounter occurs when the newborn, now deprived of his symbiosis with the mother's body, is put to the breast. His inborn and more or less co-ordinated ability to take in by mouth meets the breast's and the mother's and the society's more or less co-ordinated ability and intention to feed him and to welcome him. At this point he lives through and loves with his mouth; and the mother lives through and loves with her breasts. For her this is highly dependent on the love she can be sure

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

somatic zones are described by Erikson as; physical areas of the human body which as foci are most highly endowed with nervous excitability (erotogenic; arousing the erotic, i.e. desire) for "living and loving" at rather delimited and optimum ages in an epigenetic fashion and then are later incorporated into mature total body living and loving.

(c) Social

Social zones or "radii of significant relations" were already referred to and may be reviewed in Schema XII.[109] This social use of "zone" in this paper is an abstraction. As a body zone was defined as a nervously endowed constellation of the soma for age specific desires (of the individual) for loving and living, so is a social zone. A social zone is used by this paper to refer, in Erikson, to a socially endowed constellation of the socia for age specific desires (of the individual) for loving and living. That zone of society desired by the oral child is the breast-mother.

(d) Psychologic

The use of "zone" to the sphere of psyche requires another abstraction comparable to the one used in the sphere of socia. It is

---

of from others, on the self-esteem that accompanies the act of nursing -- and on the response of the newborn. To him the oral zone, however, is only the focus of a first and general mode of approach (to living and loving), namely incorporation." (Erikson, Childhood and Society, p. 72).

[109] "Stages, Zones, Modes and Attitudes".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

somewhat less familiar but will be rewarding in allowing comparison. It may be defined as were the first two spheric zones. A psychologic zone is used by this paper to refer to a psychologically endowed (i.e. cathected) constellation of the psyche for age-specific desires (of the individual) for loving and living. It should be clarified that the sphere of psyche, discussed under "zones" as well as under "modes" and "attitudes", is that psyche created in the interface of soma and socia. It therefore breathes the being of its parentage; i.e. biologic-sociologic. But if the interface of psyche were discussed as that between two nations, i.e. political-political instead of biologic-sociologic, its cathected psychological constellation would be different; as would be the (st)ages, zones and modes. So, indeed, the parts are part-functions. And "the ensemble arises with its parts and the parts with the ensemble".[110]

For a more complete and comparative view of these zones please refer to Schema XII.[111] An adequate description of each of the listed psychologic zones is not the purpose of this paper. But each corresponds to the stage specific somatic and social zones. As for instance the oedipal constellation, as most widely and clearly understood, corresponds to the somatic zone of phallus, i.e. penis and to the social zone of primary family especially the parent of the opposite sex i.e. mother which is cathected in sexual desire (thumos) and the parent of the same

---

[110] Erikson, Insight and Responsibility, p. 141.

[111] "Stages, Zones, Modes and Attitudes".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

sex i.e. father in aggression and fear. Notice in addition how the modes and attitudes of the same line of the schema also are pertinent.

(4) Modes

(a) In General

In general, a "mode" is defined by the dictionary[112] as; "A noun, a manner or pattern of being...(or) doing". As such mood or manner, a mode stylistically qualifies the formal or substantive content. Erikson uses it only in the sense of doing. When applied by this paper to the sphere of psyche it is also used in the sense of being. As each zone is somewhat present and available and operative at all times, but coming to dominance at an optimum time, so also each mode. Each mode is a life-style corresponding to various seasons and (st)ages of life. Each coming to dominance at an optimum time. But all somewhat present and available and operative at all times.

Again, as in "zones", it is hoped that throughout the discussion and schemas of "modes" it will be observed that they each have a potentiality and proclivity, both in "ground plan" and in relationship with other staged modes and spheres, to coalesce in functional unity through mutuality.

(b) Somatic

The references from Erikson previously quoted to introduce the

---

[112]Webster's Third New International Dictionary, p. 1,451.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

somatic "zone" may be reviewed to also introduce the somatic "mode" in general. However, the seasons and stages of life-styles will need additional references. These various styles or modes correspond to the various zonal stages. But these five modes referred to in Erikson, see Schema XIV, "Erikson's Epigenesis of Modes, Modalities",[113] for loving and living originally were incomplete as patterned after Freud and his (st)ages. Therefore they do not exactly correspond with Erikson's later charting or with the other schemas of this paper. Recall that at each (st)age a mode can also have seasonal variation; i.e. all five modes are represented at each (st)age and may appear in normal seasonal variations or in abnormal non-optimal dominance. Erikson is referenced[114] at

---

[113]Erikson, Childhood and Society, pp. 74,89.

[114]"The interplay of one zone with all the modes is represented diagramatically in the first line of the chart. Each big circle represents the whole organism. Within it we differentiate three zones; a. 'oral-sensory', which includes the facial apertures and the upper nutritional organs; b. 'anal', the excretory organs; c. the genitalia. (The emphasis here is on neurological coherence rather than on anatomic vicinity: the urethral tract, for example, is part of the anal and part of the genital zone, depending on the innervations mobilized.)

"Each small circle represents an organ mode:

1. incorporative - 1
2. incorporative - 2
3. retentive
4. eliminative
5. intrusive

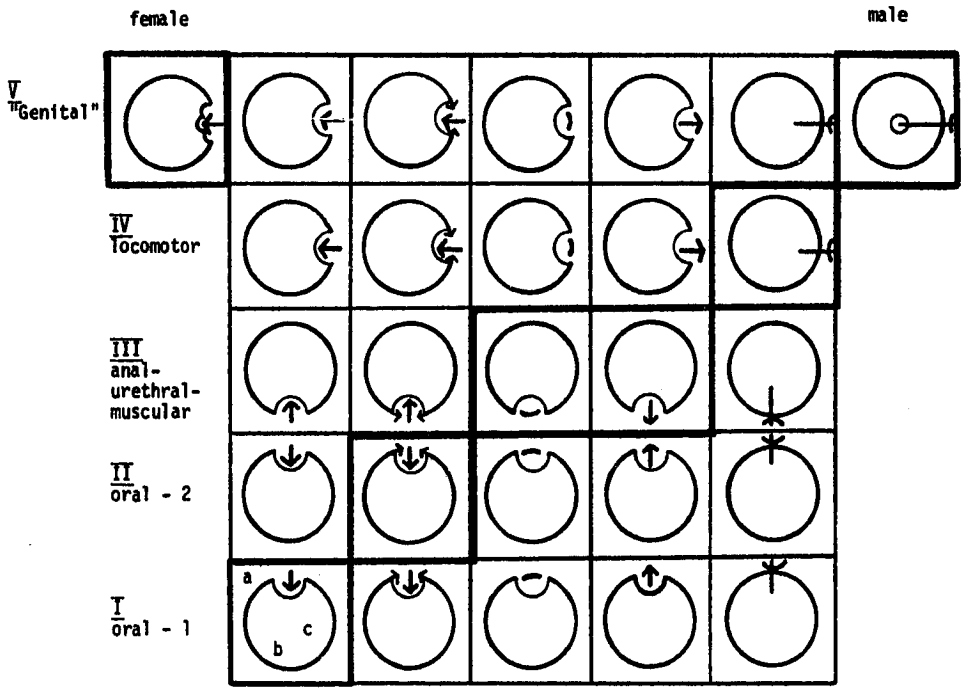
"In the first oral stage (I), the first incorporative mode dominates the oral zone (as well as; respiration, skin, eyes, ears, nose, hands)...

"The other circles (2, 3, 4, 5) represent the auxiliary modes; second oral-incorporative (=biting), oral-retentive, oral-eliminative, and oral-intrusive. These modes become variably important according to individual temperament. But they remain subordinated to the first incorporative mode unless the mutual regulation of the zone with the providing mother is disturbed either by a loss of inner control in the baby or by unfunctional behavior on the part of the mother." Ibid., pp. 73-4.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA XIV

ERIKSON'S EPIGENESIS OF MODES, MODALITIES:



	1	2	3	4	5
Somatic Mode :	incorporate; passive	incorporate; active i.e. bite	retain	eliminate	be on the make
Social Modality :	receive	take	hold	reject	making

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

length once to attest this pattern for all spheres.

(c) Social (Modality)

The social mode i.e. modality may more precisely be called "socializing" mode for it refers to the individual's manner of doing toward and with society. It does not refer to society's mode of doing. As previously stated, Erikson deals with interrelations predominantly from the standpoint of the individual. Therefore "social" zones and modes and attitudes may all and each more precisely be called "socializing". For it is not that of society but that of the individual toward and with and in society. The somatic and psychologic could also more precisely be called "somaticizing" and "psychologizing" zones, modes and attitudes. But if the standpoint of the individual is remembered as dominant in Erikson, the confusion disperses.

Erikson prefers the term "modality" when "mode" is transferred from body to society.[115] As a somatic mode is a style or biologically human habit in mutuality with society to satisfy an individual's particular zonal cathexis, so a social mode is a style or sociologically human habit in mutuality with society to satisfy an individual's particular zonal cathexis. The infant learns that his best mutualizing mode with his mother is "receiving" (social mode) from her and "incorporating" (somatic mode) into his body through the mouth.

---

[115]This transition is noticed as in "organ mode", "social modality". Erikson, Childhood and Society, pp. 74-5.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

After a section devoted to describing spatialized play with children, Erikson concludes that social "experience is anchored in the ground plan of the body".[116] He then extends Freudian psychosexual organ (i.e. body zonal)-modes to his own psychosocial social-modalities as described in Schema XII, "Stages, Zones, Modes and Attitudes", and as described in the associated previously quoted references. He feels he has thus built a bridge between Freud's psychosexual (sphere and) stages and his own psychosocial (sphere and) stages by showing the clinically observed extension of body modes to socializing modalities.

> If psychoanalysis as yet differentiates the psychosexual from the psychosocial, I have endeavored in this chapter to build a bridge between the two.[117]

(d) Psychologic

In the sphere of psyche, mode is a style of being. Whereas in the spheres of soma and socia, mode was a style of doing. Therefore in the first stage, refer to Schema XII,[118] the psychologic mode is; "I am what I am given by receiving and incorporating (zonally and attitudinally)."

To treat his list of identities at various stages as a list of modes of being and again as psychological modes of being is a departure from Erikson. But such does allow the sphere of psyche to correspond to

---

[116] Erikson, Childhood and Society, p. 108.

[117] Ibid., p. 273.

[118] "Stages, Zones, Modes and Attitudes".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

the spheres of soma and socia for comparative evaluations. And this "I am-ness" at each stage is a psychologizing function of the psyche as described under III. B. 2. a) (1) Spheres (d) "Psyche". And again, Erikson is not locked into a format of "terminology and methodology"[119] but rather leaves it open.

(5) Attitudes

(a) In General

In section III. B. 1. "An Attitude of Relating" it was necessary to lay a basis for the major thesis of this chapter, i.e. that, in Erikson, mutuality is a principle of generational regeneration functioning as attitude(s) of relating. In such discussion, and the accompanying Schema VI, "Attitudes of Mutuality", and Schema VII, "'Attitude' Terms", the meat of this section on "attitudes" was preempted. A review of this section is encouraged. "Attitudes" is again dealt with here in this section of the outlined discussion to show that in any potential or actual separation of the process of mutuality, there is a dichotomizing of "attitudes" as of any and all part-functions of the unity of individual-and-society and also of the individual and also of society. This disjoining applies to all sub-unities also; i.e. spheres into stages and these into zones, modes and attitudes. And each of these is further fragmented as recently discussed for zones and modes and now discussed for attitudes.

---

[119] Erikson, Childhood and Society, p. 274.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(b) Psychologic

The basic unity of mutuality is disjoined into its spherical divisions, as seen in Schema IX[120] and Schema VIII.[121] And within the psychological sphere, the basic-ambivalent-attitude is disjoined into "positive" and "negative" as in Schema VII, "'Attitude' Terms".

1. Positive; i.e. trust, etc.
2. Negative; i.e. mistrust, etc.

In section III. B. 2. a) (1) (d) "Psyche", the "positive" tendencies of the psychic Id were referred to as "centrifugal" tendencies, i.e. aggregation, desire, i.e. "epithumia".[122] And the "negative" tendencies were referred to as "centripetal" tendencies, i.e. aggression, i.e. "thumos". This was done because Freud's term libido is confusing as originally used and in current usage as to whether it is positive-only in sign or predichotomized. Also, Freud's later counterbalancing term of Thanatos, i.e. life-destructive tendency, fell from understanding and acceptance. This left "libido" understood as a basic biologic energy psychologically expressed. But its sign became uncertain. "Desire" is used here to counterbalance "aggression". Because if "love" were used to counterbalance "aggression", then "love" would be bereft of its aggressive, i.e. exciting and dangerously creating and saving

---

[120] "Spheres as 'Separated'".

[121] "Spheres as 'Part-Functions' of Functional Unity".

[122] Eros could be used instead of epithumia. But Tillich's use of eros makes it more sophisticated than is suitable for the Id. And thuō and thumos have implications of spirit and soma breathing. And epithumia implies a gathering of thumos as collection to dispersion.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

aspects. For similar reasons, it is suggested that centrifugal and centripetal, i.e. desire and aggression be considered as exchanges for "positive" and "negative".[123]

The final point toward which this discussion, of "positive" and "negative" divisions of trust vs mistrust, etc., drives is that healthy and happy living and loving need a flexible "favorable ratio" of the two rather than a choice of either/or forever. It is mutuality that keeps these two wed instead of allowing them to separate into meaningless profanity.

A fuller view of psychological attitude in its evolution into somatizing and socializing attitudes can be seen from Schema VI[124] and Schema VII[125]. And the relation of psychologic attitude to psychological identity can be reviewed in Schema VI.

(c) Somatic

A "favorable ratio" resolution of the "trust vs mistrust, etc." crises within the psychologic self endows the somatic or somaticizing self with the attitude-strengths of "hope, etc.".

This somatic attitude must always be considered functionally joined not only to psyche but also to socia. For hope and faith as here conceived are but complimentary facings of the same face or attitude, i.e. mutuality at the (st)age of infancy. One does not arise but in

---

[123]Choices which Erikson sees open for misunderstanding. Erikson, Childhood and Society, pp. 273-4.

[124]"Attitudes of Mutuality". [125]"'Attitude' Terms".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

mutuality with the other. For it is in the interpenetration of these two spheres of living, i.e. soma and socia that an individual with psychological awareness of "self" is engendered. This self has by definition of the interface-between, two edges -- or none; always.

(d) Social

A "favorable ratio" resolution of the "trust vs mistrust, etc." crises within the psychologic self endows the social or socializing self with the attitude-strengths of "faith, etc.".

The discussion of how to relate "faith, etc." to "hope, etc." and "trust and mistrust, etc." was basically discussed in detail and resolved for this paper in section III. B. 1. "An Attitude of Relating" as seen in Schema VI,[126] and pertinent discussion.[127]

---

[126]"Attitudes of Mutuality".

[127]However, here, one further point can be resolved. Erikson is openly not systematic in terminology. (Erikson, Childhood and Society, p. 274.) But one apparent suggestion of his is that "faith, etc." be seen as mature, i.e. adult forms of "trust, etc.". (His chart used in his discussion* of this topic is reproduced here. See Schema XV, "Erikson's Relation of Trust to Faith". Ibid., p. 273.) This could be interpreted to mean that faith be seen as dominantly staged in old age. Because trust of infancy (in I, 1) has become the most mature faith of old age (in VIII, 1). So that it could be concluded by some to mean that trust is dominant in infancy and faith in old age. It does not seem consistent with Erikson but it is a possibility. To avoid this limiting conclusion, let us examine this closer.

If "faith" "as most mature faith" were to go in VIII, 1, where would "sagacity" go? For it is not just "faith" being considered but the whole list of "faith, etc.". For Erikson consistently treats "trust vs mistrust, etc." and "hope, etc." and "faith, etc." as lists. And for this reason the "etc." has usually been appended in this chapter; to avoid the possibility of seeing "trust vs mistrust and its favorable ratios", "hope", and "faith" as apart from epigenetic staging. Now where could the rest of faith's list go in such an interpretation? The spot suggested for "sagacity" is already full with "integrity vs

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA XV

ERIKSON'S RELATION OF TRUST TO FAITH:

	1	2	3	4	5	6	7	8
VIII Maturity	most mature FAITH							integrity vs despair
VII Adulthood							generativity vs stagnation	
VI Young Adult						intimacy vs isolation		
V Puberty and Adolescence					identity vs role confusion			
IV Latency				industry vs inferiority				
III Locomotor-genital			initiative vs guilt					
II Muscular-anal		autonomy vs shame & doubt						
I Oral-sensory	trust vs mistrust							

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

It is concluded and suggested that, for purposes of this paper, "faith, etc." be considered as attitudes of the socializing self. As such, it, along with trust vs mistrust, and hope arise at the first (st)age and are dominant here. And they are thus viewed as dominantly attitudes of the infant individual.[128] Faith and its complementary faces, in other facings i.e. spheres, of trust and hope also persist as rudiments of respective spheres and have other functions comparable to other (st)ages.

---

despair". It must therefore be, that other than a literal interpretation of Erikson is to be expected (such is the advice of Patricia Martin Doyle, B.D., a former graduate student under Erik Erikson and a committee member for this dissertation). So he does not mean "faith" to be limited as dominant in old age. Anyway, the thrust of Erikson's discussion in this passage is to suggest rethinking of methodology and terminology that will allow seeing precursors and later metamorphoses of each staged "attitude" or "strength".

* "If, in the last stage (VIII, 1), we would expect trust to have developed into the most mature faith that an aging person can muster in his cultural setting and historical period, the chart permits the consideration not only of what old age can be, but also what its preparatory stages must have been. All of this should make it clear that a chart of epigenesis suggests a global form of thinking and rethinking which leaves details of methodology and terminology to further study." Erikson, Childhood and Society, pp. 272-3.

[128]This does not mean that trust vs mistrust, etc. and hope, etc. and faith, etc. cannot be seen also as functions of many individuals in various forms at various ages. In other words there is much room for what Erikson calls "further metamorphoses". And certainly another library additional to Erikson's could be expounded for us on mutuality but this time predominantly from the viewpoint of society.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

b) The People

(1) In General

The potential and either artificial (as herein) or actual (as in pathology) separation of Erikson's basic unity of childhood-and-society, i.e. individual-and-society results in particulation into first of all an individual and a society.[129] This is followed by further separation into the previously described parts of the individual; i.e. spheres, stages, zones, modes, and attitudes. Comparable particulation is postulated for the society, but is not dominantly dealt with in Erikson. This union is separated only as it is joined; within the process of mutuality.[130] The individual and the society exist as viable universes only by virtue of mutual interaction. As soon as they are separated, individual unity and social unity each also disintegrate. There follows then the further particulation into spheres, etc. A loss of mutuality is a loss of mortar. And all rooms as well as floors and structures collapse simultaneously. This basic description of mutuality as relational attitude was first asserted and supported ala Erikson in section III. B. 1.

---

[129] More fully discussed, as part-functions in unity of mutuality, in III. B. 3. a), b), and c).

[130] "....all relationships in human life are defined by mutuality of function." (Evans, p. 105); "The principle of mutuality is love ...." (Ibid., p. 102); "Love then is mutuality of devotion forever subduing the antagonisms inherent in divided function." (Erikson, Insight and Responsibility, p. 129).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Who particularly are these people, that so need each other in mutuality, and are the subject of Erikson?

(2) Individual

Erikson's individual is a child who matures in concert with complementary representatives of the social whole in (st)age specific epigenetic heirarchies from birth to old age. This individual is described as normal and healthy and supplementary to society and it to him as they challenge and define and fulfill each other in generational regeneration. As observed by Erikson, this "one", is a composite of many: children patients, in Vienna in Anna Freud's Kinderseminar, also in Boston; normal children in California; adolescent patients; historical review of (young man) Martin Luther; and Gandhi in old age.

(3) Society

Society as a unity, but arbitrarily separated from the individual, is a subject discussed in Erikson even less than is such separated individual as a unity. It is enough to posit at this point that society is there as mutualizing companion for the individual. And as such, society is seen almost always from the standpoint of the individual and in mutuality.

3. Into New Unity

a) In General

It is one aspect of this paper's thesis, that being, or any

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

unit, is always fresh or new. For in the sense that being equals betweenness, it is seen as ever dynamic. The general format of this paper's outline is that; betweenness breathes being as an attitude of relating the (potentially or actually) separated parts into new unity. As this is applied to Erikson, the process of mutuality (the principle of which is love[131]) is seen to breathe or breed or generate new unity ("new being"[132]) as new generations of; society, individual, spheres, stages, etc. Thus unity of mutuality is seen as fresh or new, because the word "mutuality" clothes in noun form a verbal process as a dynamic state of being. It is thus one step of abstraction away from a gerund or gerundive part of speech. It is, as described by Erikson and as used in this paper, a verbal noun, or more exactly, a "nounal verb" for its state of being is more basically a state of doing, i.e. "part-functional" and "functional structure". This unity of mutuality is always fresh or new.

And every part, in process of living, is a "part-function"; a unit in its own right. Each sphere of; suckling infant (soma), or nursing mother (socia), or narcistic ego (psyche) is freshly changed and new from what it was "before" the mutualizing union so related. Each zone, each mode is changed and developed even in each relation and is staging for a graduation. And even partial attitudes of the attitude, mutuality, are units of newness in developing betweenness.

---

[131]Evans, p. 102.

[132]Erikson, Young Man Luther, p. 254.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

The people, so ever made new, involved in evolving in this mutuality are; the individual, and his special society cathected to-by him. That each of these -- in relation -- is a part-function unity is declared by Erikson. It would be unclear to take out of context aspects of quotations that relate; to the individual, or to his society. Therefore, the reader may review the following referenced[133] quotations watching for those aspects which relate to; the structural unity of the individual, and the structural unity of his society. But in summary, there is posited in these passages, the individual as a unit, i.e.

....structurally an adult....

....the structural basis of man's functional unity....

....each stage represents a unity.

....the sum, man;....

....functional unity of the personality.

---

[133]"But he is structurally an adult because his adulthood determines the nature and the use he makes of what is left of his earlier selves and what is presaged of his future ones....

"....the strengths of the ego at different stages of life -- which are, of course, the structural basis of man's functional unity at such stages." (Erikson, Insight and Responsibility, p. 137); "....each stage represents a certain period...of such unity. ...and the sum of such stages, man;...." (Ibid., p. 138); "....'functional unity of the personality'" (Piaget). (Ibid., p. 141); "The cogwheeling stages of childhood (i.e. 'epigenesis in individual development') are, as we can see in conclusion, truly a system of generation and regeneration -- for into this system flow, and from this system emerge, those social attitudes (trust, hope, and faith) to which the institutions and traditions of society attempt to give unity and permanence....

"Human strength, then, depends on a total process which regulates at the same time the sequence of generations and the structure of society. The ego is the regulator of this process in the individual." (Ibid., p. 152).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

There is also posited in these passages, society as a unit, i.e. "the structure of society".

In passing, it should not be missed that, "the ego is the regulator of this process". Also, "the strengths of the ego (i.e. hope, etc.)...are...the structural basis of man's functional unity..." as the generations cogwheel each other by a rhythmic flowing of such "attitudes". What is emphasized by this last collection of passages is that, the ego, i.e. as included in this paper's psychic sphere, is the regulator in this cogwheeling of the individual and his society, and that the "strength" of the ego is its hope, etc. also referred to as "attitudes".

b) Individual

(1) In General

The individual so posited as a unit of functional structure is organized by and based on the ego. It is, therefore, to the psyche, as (conceptualized) generic home of the (also conceptualized) ego, that we move to view the individual in his newness; stage upon unified stage. For the individual is usually viewed, in Erikson, as the object of itself, i.e. psychologically through the eyes of the individual. These eyes are the "self" concept as discussed in III. B. 2. a) (1) "Psyche". The individual thus sees itself through its psyche as three selves; somatic self, social self, and self-identity. Refer to Schema XVI, "Mutuality as an Attitude of Relating", in III. C. 1.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(2) Somatic Self

The individual, as infant, is first noticed by "his" sensitized interface, i.e. psyche, as a soma, i.e. a somatic self. I am a body zone, i.e. mouth. Yeah! I are a big mouth.

(3) Social Self

It is clinically suspected and conceptualized that the individual infant next realizes that he is connected to a big breast of satisfaction. I am a social zone, i.e. breast-mother. Yeah! I are (extended into) a big breast.

(4) Self Identity

Supposedly next the infant, in tensions of adapting these two self aspects, reaches a "favorable ratio" of attitudes, modes and zones and sees himself as a mutuality, i.e. "I am (what I trust) a cosmic unity". At stages later than infancy, the self-identity is comfortable and flexible enough to somatize, socialize or synthesize itself at proclivity.

c) Society

The society shown as posited, as a unit of functional structure,[134] is that specific aspect of society that is "significant to the

---

[134] By quotations referenced and reviewed in section III. B. 3. a) of this chapter.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

individual".[135] And such society[136] is made new itself by the process of mutuality with the individual. It is "remolded" and "reinvigorated"[137] and verified in its newness by history even as it verifies the new individual.[138]

d) Individual-Society

Together -- the new individual with his new society -- they are seen as a larger unit of newness. As such they are one.[139] It is this oneness in fact which allowed actualization of the individual and of the

---

[135] Erikson, Insight and Responsibility, p. 93.

[136] David Rapaport summarizes Erikson's view of "society": "It conceives of the caretaking persons as representatives of their society, as carriers of its institutional, traditional, caretaking patterns, and thus it focuses on the fact that each society meets each phase of the development of its members by institutions (parental care, schools, teachers, occupations, etc.) specific to it, to ensure that the developing individual will be viable in it. The theory conceives of the sequence of epigenetic phases as universal, and of the typical solutions as varying from society to society." Erikson, "Autobiographic Notes on the Identity Crisis", p. 15.

[137] "....the societal process does not mold a new being merely to housebreak him; it molds generations in order to be remolded, to be reinvigorated by them." Erikson, Young Man Luther, p. 254.

[138] "....societies thus verify the new individual as they are themselves historically verified." Erikson, Insight and Responsibility, p. 91.

[139] "Something in the ego process, then, and something in the social process is -- well, identical." (Erikson, Identity: Youth and Crisis, p. 224); "A process 'located' in the core of the individual and yet also in the core of his communal culture, a process which establishes, in fact, the identity of those two identities." (Ibid., p. 22).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

society in the first place. Without this given common core of complementary anlages neither could have become historical. And so at the end as at the beginning it is encumbent to see unity; summation as well as source. Upon actualization of the potential one looks again at the whole as upon a job well sweated in detail. The individual is actualized in newness. So is the society. Not quite the same as at the start! And now we see their unity is changed and new as well. Made new and whole and more fit. Whereas each thought it sacrificing in participating for the other, now it is found such loving sacrifice was the substance of their living. So they live as on i.e. for each other. So are they one.

> The doer of the Golden Rule, and he who is done by, is the same man, is man.[140]

e) Species

Erikson extends his concept of mutuality from between individual and society to between societies in history. So that what he demonstrated as mutuality between child and its common culture i.e. specific society, he now calls to be extended and enacted between societies of nations. To see our larger selves as mutually common for interdependent development. To actualize our "common future" in "a species-wide identity".[141]

---

[140] Erikson, Insight and Responsibility, p. 243.

[141] "What has been said about the relationships of parent and child, of man and woman, and of doctor and patient, may have some application to the relationship of nations to each other...to activate in the

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

society in the first place. Without this given common core of complementary anlages neither could have become historical. And so at the end as at the beginning it is encumbent to see unity; summation as well as source. Upon actualization of the potential one looks again at the whole as upon a job well sweated in detail. The individual is actualized in newness. So is the society. Not quite the same as at the start! And now we see their unity is changed and new as well. Made new and whole and more fit. Whereas each thought it sacrificing in participating for the other, now it is found such loving sacrifice was the substance of their living. So they live as on i.e. for each other. So are they one.

> The doer of the Golden Rule, and he who is done by, is the same man, is man.[140]

e) Species

Erikson extends his concept of mutuality from between individual and society to between societies in history. So that what he demonstrated as mutuality between child and its common culture i.e. specific society, he now calls to be extended and enacted between societies of nations. To see our larger selves as mutually common for interdependent development. To actualize our "common future" in "a species-wide identity".[141]

---

[140] Erikson, Insight and Responsibility, p. 243.

[141] "What has been said about the relationships of parent and child, of man and woman, and of doctor and patient, may have some application to the relationship of nations to each other...to activate in the

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

C. Mutuality is

1. An Attitude of Relating

What was developed at length in section III. B. 1. may now be summarized simply, to draw together this paper's thesis as exemplified in Erikson's writings. In Erikson, "mutuality" is an attitude that binds together all relationships in life. For in Erikson's terms, before translation into those of this paper, "mutuality" is equated with "love" which (as a category -- i.e. hope, will...love, etc. -- is a "lasting outcome" of the "basic attitudes" trust vs mistrust, etc. and therefore also) is an attitude that binds together the epigenetic stages of the individual and also the psychosexual and psychosocial schedules[142] and also all relationships in human life. Or. Mutuality is an attitude of relating.

A schematic overview of mutuality as an attitude of relating is suggested in Schema XVI, "Mutuality as an Attitude of Relating". Herein, the separated: structure of Individual and Society; specifically the separated spheres of Soma and Socia; and most specifically the separated somatic zones and approved social modalities (modes) are all schematized as unified in mutualized actuality by the many forms of

---

historical partner what will strengthen him to his historical development even as it strengthens the actor in his own development -- toward a common future identity...and transcend...
"....a species-wide identity." Erikson, Insight and Responsibility, p. 242.

[142]Ibid., p. 141.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA XVI

MUTUALITY AS AN ATTITUDE OF RELATING:

THE NEW UNITY

IDENTITY in Psyche created from among the separated by Mutuality in its many ATTITUDES of relating.

THE SEPARATED: Structure; Individual / Soma	Attitude of Somatic Self: i.e. resultant & residual attitude endowed by Psychologic Self toward & in somaticizing habits.	Attitude of Psychologic Self: Crisis in Mutuality ↓ Favorable ratio resolution → (Identity of Mutuality)	Attitude of Social Self: i.e. resultant & residual attitude endowed by Psychologic Self toward & in socializing habits.	THE SEPARATED: Structure; Society / Socia
Zones (of Somatic Self);				Modes (of doing, adapted by Social Self, as delimited by Society to satisfy the self's somatic zone);
oral, respiratory, sensory	hope	trust vs mistrust (I am what I trust)	faith	incorporate
anal and muscles	will	autonomy vs shame and doubt (I am what I will)	judiciousness	retain
phallic-vaginal locomotion	purpose	initiative vs guilt (I am what I imagine)	moral purpose	intrude include
*head-hand and things	competence	industry vs inferiority (I am what I learn)	techna	learn things in competition
*gender differentiation	fidelity	identity vs diffusion (I am what groups identify)	ideological devotion	learn self in group
*genital endowance	love, **integration	intimacy vs isolation (I am what I love)	ethical responsibility	lose and find self in other
*maturity	care, **creativity	generativity vs self-absorption (I am what I create)	**culture	be by helping others become
*decline	wisdom	integrity vs despair (I am what I preserve)	sagacity, philosophy	be by having been
*dying	**transcendence	transcendence vs disintegration (I am transcendent)	religion	be by transcending

* - Mullen ** - Tillichian

Criterion for resolution of crises: The individual suddenly seems to grow together. There is a surplus of available (i.e. neutralized and creatively available) energy to be reinvested in the next stage. (Similar to Ernst Mach's finding on steady state; that as a physical system approaches equilibrium, there is growing regularity, symmetry and simplicity. Wolfgang Köhler, The Task of Gestalt Psychology (Princeton: Princeton University Press, 1964), p. 58.)

R. E. Mullen 1975
(after Erikson)

relational attitude. The relational forms and facings of this attitude are also functionally and developmentally depicted. That is, both somatic attitudes and social(izing) attitudes are shown as "favorable ratio" "outcomes" of the crisis in basic attitude. And also, the relationship of attitude(s) to identity formation within the psyche is shown; from ambivalent crisis to identity. These unions are processed and posited by "mutuality, which is the secret of love".[143]

2. Being

What was developed in section III. B. 3. a) and d) may now be restated briefly. There is something[144] in the ego process and in the societal process which establishes the identity of those two identities. That "something", in the ego process and in the societal process, which is identical and establishes the identity of those two identities is "strengths",[145] i.e. "ego strengths", i.e. hope, etc. as "lasting outcomes" of the "basic attitudes". And it is these "strengths" which are

---

[143]Erikson, Identity: Youth and Crisis, p. 224.

[144]"Something in the ego process, then, and something in the societal process is -- well, identical." (Ibid., p. 224); "A process 'located' in the core of the individual and yet also in the core of his communal culture, a process which establishes, in fact, the identity of those two identities." (Ibid., p. 22).

[145]"....essential strengths which evolution has built both into the ground plan of the life stages and into that of man's institutions.
"....these strengths...are really the lasting outcome of the 'favorable ratios' (of 'basic attitudes', i.e. trust vs mistrust, etc.) mentioned at every step of the chapter on psychosocial stages." Erikson, Childhood and Society, p. 274.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

the being i.e. structural basis of the individual's unity[146] at various stages.

In summary then, a "process" is that which establishes the identity of the individual. The same process is described as establishing the identity of the individual's communal culture. This process is mutuality[147] and was (in section III. C. 1.) equated with an attitude of "strength" that binds all relationships in life. These same (binding) strengths are also, as reviewed in the above last referenced quotations, described as the being of the individual. Mutuality, then,[148] is "the structural basis of man's functional unity". Mutuality is being.

D. Therefore: Mutuality -- as an attitude of relating -- is being.

Thus has "mutuality" in Erikson been found as a type of betweenness. And thus is this paper's thesis, that: "Betweenness -- as an attitude of relating -- is being", exemplified and supported in Erik Erikson.

---

[146] "....the strengths of the ego at different stages of life -- which are, of course, the structural basis of man's functional unity at such stages." Erikson, Insight and Responsibility, p. 137.

[147] "mutual activation". Erikson, Identity: Youth and Crisis, p. 224.

[148] The "principle" (Evans, p. 102) or "strength" of which is "love" and "hope", etc. -- as "lasting outcomes" of the basic attitudes, i.e. "intimacy vs isolation" and "trust vs mistrust", etc. --.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

CHAPTER IV

STATISTICAL STUDY

A. Methodology

1. General

The following research study shows a direct and positive statistical significance between whether a girl felt as a child that she was wanted by her parents and whether as an adolescent she feels that religion is important to her.

It is concluded from this study that the relationship between these parents and child(ren) inspired in the child a sense of being i.e. self-concept and in the (same) adolescent an attitude of relating i.e. toward religion. This sense of being and attitude of relating are correlated with statistical significance in a direct and positive way. And it is therefore felt that the study supports part of this paper's thesis by strongly correlating a sense of being to an attitude of relating. However, the study does not statistically show that they are derived directly from intra-family betweenness. The statistical analysis only suggests that intra-family betweenness somehow inspires these two. But by clinical analysis such is shown. Thus the study cannot claim to statistically support the whole thesis of this paper. But it does seem a happy choice for an example of the thesis because the two authors studied in this dissertation deal at length with two elements of the statistical analysis. Paul Tillich sees religious attitude as created out of the relation between polarized elements of being i.e.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

freedom and destiny. And Erik Erikson finds the parent-child relationship as creative for the developing child and its sense of being.

2. Relevance to Pastoral Counseling

This research study was a natural outgrowth of the author's own counseling practice in which, on initial evaluation of the counseled population, one set of routine questions had to do with the person's remembered childhood perception of parent-child attitudes and another set of routine questions had to do with the person's current religious attitude. When a statistical study of self-concept parameters was undertaken from a specific population of these patients, it was found surprisingly that the highest correlation of selected parameters was between the questions; "Were you a wanted child?" and "Is religion important to you?".

This study therefore gives statistical general support to one of Freud's specific theses i.e. that a person's religious attitudes reflect his own childhood's introjection of his parents' attitude toward him as a child. Religious counselors may use this statistical study to be reminded that attitudes of relating within the primary family constitute a pattern for religious relationships. Also because the psychotherapeutic relationship is similar to that of the parent-child, at least by the patient's projection and transference, the therapist has an opportunity to work through and to reconstitute the religious attitude of the patient. It would seem ideal, therefore, if the "parent"-therapist's attitude toward his Father-God could be such as to become a "suitable" prototype for the patient's relationship to the parent-

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

therapist. In this way, the parent-therapist relationship to child-patient could give birth to a new religious attitude for the patient which would be an introject more true of God's attitude toward the patient.

This study also gives statistical general support to Freud's general thesis that early intra-family relationships generate germinal patterns of relating that influence every relationship of later life. In this research study of relationship between parent and child, one specific type of later relationship (attitude toward religion) is statistically determined. Freud goes further in clinical example and theory to show that this primary intra-family relationship determines not only religious perspective but every perspective of the evolved child. This research study therefore suggests statistical support for continued and renewed emphasis on the germinal importance of parent-child relationships and also of psychotherapeutic relationships.

This study also gives statistical general support to Jesus' general thesis that attitudes toward one another are constitutive of extending patterns of being. The Christian counselor may therefore feel supported in using Jesus' teachings about this subject. He may also feel encouraged and enjoined to use Jesus' teachings as he counsels parents and children in their intra-family relationship. For parents need God's love in the midst of the home-life if they would give love to their children so that their children may reciprocate and love God. For the research study suggests simply this: one type of relationship generates another type; in a direct and positive manner i.e. "after its own kind".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

This study also gives statistical general support to Jesus' claim that being can be found among us i.e. between us in relationship. For He claims that God's Kingdom and our own true being can be found in our midst, within and among and between us and even with a cup of water, ...or whatever, in caring relationship. Even as the child found her own sense of being inspired by the intra-family betweenness. This study therefore has relevance to pastoral counselors in that it may statistically stimulate us to freshly find betweenness as the habitation of God and of our own true being. It may stimulate us to see between ourselves and the counselee, the beauty and presence and power of God. We may learn to look at betweenness as at being as does Jesus.

3. Relevance to Theology of Paul Tillich

In Tillich it has been my partial intent to show that Spirit (S and s) functions as betweenness i.e. an attitude of relating and that as such spirit is being. Since the research study correlates with statistical significance an attitude of relating and a sense of being, the chapter derived from Tillich is thus supported.

4. Relevance to Personality Theory of Erik Erikson

In Erikson it has been my partial intent to show that mutuality functions as betweenness i.e. an attitude of relating and that as such mutuality is being. Since the research study correlates with statistical significance an attitude of relating and a sense of being, the chapter derived from Erikson is thus supported.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

B. Analysis

1. Problem

To become familiar with a random sample of patients presenting for psychiatric evaluation for therapeutic abortion and to see what parameters of self-concept are significantly related to each other.

2. Design

a) Population. 240 female patients between the ages of 180 and 300 months who presented to the author for psychiatric evaluation for therapeutic abortion between September 1969 and September 1971 and which evaluations, on common format, are in the author's files. See Appendix to Chapter IV.

b) Sample. 36 random evaluations from the above population with the five chosen variables.

c) Type of design is:

Survey

Comparative

3. Sampling

The files are arranged alphabetically. One letter for each in the English alphabet was chosen from a Scrabble set and all put in a cup. Also, one die with numbers 1 through 6 on each of 6 sides was put in another cup; these numbers, 1 - 6 corresponded to files front to back under each letter of the alphabet. One random letter was recorded and then put back in the cup x 36. One random recording of the die was

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

achieved, along side successive letters, x 36. If the random file (n) was not found to contain the selected variables, it was returned to the drawer and the random selection continued.

The files were pulled, and identified, ex. "n1 = N_2" and stacked from n1 - 36.

The data on n1-36 was listed on five sheets; one for each variable.

The data was then listed on one sheet.

4. Measurement

a) Variables:

(1) Age in months.

(2) Grade in school completed in years divided by age in years, adjusted (i.e. 12 years, or age 18 and under minus six years, whichever is less).

(3) Was home life happy? Yes = 1, no = 2.

(4) Were you a wanted child?

1 = Yes by both parents.

2 = Yes by father and no by mother.

3 = No by father and yes by mother.

4 = No by both parents.

5 = Too much positive expectation.

(5) Is religion important to you?

1 = Very important.

2 = Average importance.

3 = No importance.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

b) Coding:

	UNIT
v1 equal interval	months, integer
v2 equal interval, nominal	absolute, decimal
v3 equal interval, nominal	absolute, integer
v4 equal interval, ratio	absolute, integer
v5 equal interval, nominal	absolute, integer

5. Analyses

a) Blank checking:

v	N_1	N_2
1	36	36
2	36	36
3	36	36
4	34 (#11 & 20 blank)	36 (#11 = 4; #20 = 5)
5	36	36

b) Z scores.

Refer to Appendix to Chapter IV, 2. Sampling of Population for Variables; Example Z-scores.

c) Distribution:

v	M	s^2	s	σ	N
1	236.5	964.14	31.05	30.62	36
2	1.02	14.29	0.120	0.118	36
3	1.58	0.25	0.50	0.50	36
4	3.50	2.44	1.56	1.54	36
5	1.94	0.34	0.59	0.57	36

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

d) Chi-square = X^2.

(1) Table #1.

v_4 (wanted)	1	2	3	4	5	6	7
1	1	0	0	4	2	3	1
2	1	2	0	6	0	3	0
3	0	1	0	0	0	1	0
4	0	0	0	1	0	0	0
5	0	0	1	6	0	1	0

34

v_2 (grade)

X^2 = 688.99 with 24 d.f.

Since this tabled X^2 calculated value is more than the tabled value of X^2 at 51.18 at the P(F) = 0.001 level of confidence, it is statistically significant at 24 d.f., i.e. (rows - 1) (columns - 1) i.e. (4) (6). We may say that given this form, v_4 (wanted) is qualitatively related to v_2 (grade) at a very significant level; i.e. 99.90% of sample is probably below it.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(2) Table #2.

v_4 (wanted)	1	2	3	
1	1.00 (1.94)	6.00 (6.15)	4.00 (2.91)	11
2	3.00 (2.12)	6.00 (6.71)	3.00 (3.18)	12
3	1.00 (0.35)	0.0 (1.12)	1.00 (0.53)	2
4	0.0 (0.18)	1.00 (0.56)	0.0 (0.26)	1
5	1.00 (1.41)	6.00 (4.47)	1.00 (2.12)	8
	6	19	9	34

v_2 (grade)

χ^2 = 6.06 with 8 d.f.

(3) Table #3.

v_5 (religion)	1	2	3	4	5	
1	0.0 (1.56)	0.0 (0.19)	0.0 (0.39)	4.00 (2.53)	3.00 (2.33)	7
2	7.00 (5.33)	0.0 (0.67)	1.0 (1.33)	8.0 (8.67)	8.0 (8.00)	24
3	1.00 (1.11)	1.00 (0.14)	1.00 (0.28)	1.00 (1.81)	1.00 (1.67)	5
	8	1	2	13	12	36

v_4 (wanted)

χ^2 = 12.36 with 8 d.f.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

e) Correlation coefficient = r.

(1) Table.

1	1.00				
	(36)				
2	0.08	1.00			
	(36)	(36)			
3	-0.089	-0.026	1.00		
	(36)	(36)	(36)		
4	-0.028	0.12	-0.233	1.00	
	(34)	(34)	(34)	(34)	
5	0.082	-0.19	0.21	-0.36	1.00
	(36)	(36)	(36)	(34)	(36)
	1	2	3	4	5

(2) Method #1 for test of significance:

(v_4, v_5) r = -0.36 in absolute number is larger than value found in little Hays Appendix C at (N-2 = 34 d.f.) and .05 confidence level. Therefore, the null hypothesis can be rejected and there is a significant proportion of predictability of v_4 from v_5 and vice versa in a linear relationship. The sign is negative.

(3) Method #2.

(a) r = -0.36.

(b) Fisher Z = 0.377.

(c) $t_c = \frac{r_{xy}\sqrt{N-2}}{\sqrt{1 - r_{xy}^2}} = \frac{0.377\sqrt{34}}{\sqrt{1-0.116}} = \frac{2.2}{0.94} = 2.3$

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(d) Tabled t at 34 d.f. = 2.03.

(e) Calculated t is 2.3 and therefore more than 2.03. Therefore null hypothesis is rejected and...etc. as in method #1.

f) Anova #1.

(1) $x = v_1$ = age, N=36, subclasses = 19.

$y = v_2$ = school, N=36.

(2) Questions:

(a) Is present age of patient at therapeutic abortion related to grade she completed in school divided by age in years?

(b) Is there a significant difference between age of patient at therapeutic abortion and the grade she completed in school divided by age in years; i.e. is variation between ($x = v_1$) and ($y = v_2$) more than variation within $x = v_1$, i.e. between 19 subclasses of v_1?

(3) Source of variation.

	SS	DF	MS	F	
Between	344080.	18 (J-I)	19115	2.08_c	
Within	156288.	17 (N-J)	9193	2.28_t	at P(F)=.05
Total	500368.	35 (N-I)		1.89_t	at P(F)=.10

(4) Answers:

(a) Yes.

(b) Yes, at P(F) = .10 level of confidence.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

g) Anova #2.

(1) $x = v_4$ = wanted, N=36, subclasses = 5.

$y = v_5$ = religion, N=36.

(2) Questions:

(a) Is there a relationship between whether the patient felt wanted as a child and whether she feels religion is important?

(b) Is there a significant difference between whether the patient felt wanted as a child and whether she feels religion is important? i.e. is variation between ($x = v_4$) and ($y = v_5$) more than variation within $x = v_4$, i.e. between 5 subclasses of v_4?

(3) Source of variation.

	SS	DF	MS	F	
Between	2.54	4 (J-I)	0.64	2.11	calculated
Within	9.35	31 (N-J)	0.30	2.69	tabled at P(F)=.05
Total	11.89	35 (N-I)		2.14	tabled at P(F)=.10

Subclass	sum	SS	N	M	s
1	17.00	37.00	8	2.13	0.35
2	3.00	9.00	1	3.00	0.00
3	5.00	13.00	2	2.50	0.71
4	23.00	45.00	13	1.77	0.60
5	22.00	44.00	12	1.83	0.58

(4) Answers:

(a) Yes.

(b) Very nearly so, at 1.0 level of confidence.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

h) Regression.

(1)

Selection	x	y	R	F (=2.86 at P(F)=0.10)
10	5	2		1.26
14	4	3		1.58
15	5	3		1.61
16	1235	4	0.33	
19	3	4		1.58
20	5	4		2.96
21	1234	5	0.374	1.263
23	2	5	0.189	1.262
24	3	5		1.61
25	4	5		2.96

(It is noted that the F for x = 2, y = 5 is the same as that for x = 1,2,3,4, y = 5.)

(2) In all these cases the F is more than 1.0 and so variation attributable to regression is more than deviation from regression.

(3) But the tabled value of this ratio at P(F) = 0.10 demands 2.86 and only in the following selections is the calculated value $\geqslant$ to 2.86:

Selection	x	y	R	F
20	5	4	0.28	2.96
25	4	5	0.28	2.96

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(4) (a) Substituting in regression equation; $\hat{y} = b_{x_1} + b_{x_2} + a$.

Selection 20:

$\hat{y}4 = 0.75_{x_5} + 5.01$; $R = 0.28$, $R^2 = 0.078$, i.e. 7.8% of sample.

Selection 25:

$\hat{y}5 = 0.11_{x_4} + 2.33$; $R = 0.28$, $R^2 = 0.078$.

(b) In these two selections (actually the same) we are dealing with 7.8% a sample (N=36) of a population (=240); i.e. 8% of $(\frac{9}{60} = 17\%)$ or 1.4% of the population.

(c) In a multiple regression comparison:

(Selec. 21) $\hat{y}5 = 0.0019_{x_1} - 0.001_{x_2} + 0.198_{x_3} - 0.085_{x_4} + 2.31$ and $R = 0.374$, $R^2 = 14\%$ of sample

(Selec. 22) $\hat{y}5 = 0.0015_{x_1} + 1.58$ and $R = 0.082$, $R^2 = 0.64\%$ of sample

(Selec. 23) $\hat{y}5 = 0.0009_{x_2} + 2.88$ and $R = 0.189$, $R^2 = 3.6\%$ of sample

(Selec. 24) $\hat{y}5 = 0.247_{x_3} + 1.55$ and $R = 0.212$, $R^2 = 4.4\%$ of sample

(Selec. 25) $\hat{y}5 = 0.107_{x_4} + 2.33$ and $R = 0.283$, $R^2 = 7.8\%$ of sample

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(d) Therefore, the most parsimonious model for $\hat{y}_5$ is to drop out x_1 from selection 21. (But this was not done.) It would then include variables, 2, 3, and 4; i.e.:

v_2 = school grade. (See 4. a).)

v_3 = was home life happy? (See 4. a).)

v_4 = were you a wanted child? (See 4. a).)

(e) Therefore, in 14% of sample (sample = 17% of population) and 2.4% of population, attitude toward religion is "accounted for" by these three variables. And "were you a wanted child?" is the most important of these three variables. Its R is 0.283.

(f) But the larger portion of the sample (86%) and population (97.6%) is not here subsumed.

(g) Only v_5 (Is religion important to you?), with v_4 (Were you a wanted child?) gives a regression F that is statistically significant and thus predictive the one of the other.

This was an unexpected result of the study. Both v_4 and v_5 are equal integer codes although the unit is different. And both are coded so that as "rejection" of patient by parent (v_4) increases, so does "rejection" of religion by patient. And thus, the statistical significance can also be meaningful.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

C. Interpretation

1. Betweenness Breathes being; as

a) An Attitude of Relating

This study statistically evaluates, within the primary family of those representing this population, a mutuality that develops between parents and daughter reflected as the daughter's psychological concept of the parents' attitude of relating to her. In this study that attitude was demonstrated as an answer to the ("variable", i.e.) question; "Did you feel wanted (i.e. loved) or not feel wanted, as a child?".

b) The Separated

This study discloses that, in the primary family of those representing this population, there is an often perceived "separation" within the family, expressed by a negative answer to the above question and substantiated by subsequent life-history, between:

(1) Child, i.e. daughter

and (2) Parents

c) Into New Unity

This attitude of relating among parents and child is disclosed to generate similar patterns of being and relating in the functional unity of the child at progressive integrational stages of development.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(1) The Child's Self-Identity Concept

of being. As in answer to the question, "Did you feel wanted as a child?".

(2) The Adolescent's Religious Attitude

As in answer to the question, "Is religion important to you?".

Therefore, in conclusion:

2. Betweenness (as a primary-level attitude of relating, as among parents and child) is Generative of:

a) A Sense of Being, i.e. self-concept in the child.

b) An Attitude of Relating in the (same) adolescent, i.e. toward religion; (as a secondary-level attitude of relating).

c) This Sense of Being and Attitude of Relating are Correlated

They are correlated with statistical significance in a direct and positive manner. For as the sense of being becomes more positive so does the attitude of relating.

This correlation is not the same as saying that "betweenness" -- as an attitude of relating -- is being. For the study does not show statistically that a sense of being and an attitude of relating are derived directly from intra-family betweenness. (But this was shown clinically.) The study only suggests that intra-family betweenness somehow inspires these two. The study therefore only supports part of this paper's thesis by showing statistical significance between a sense

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

of being and an attitude of relating. Other studies can be used to add toward a fuller support of this total paper. This research is only one of such.

D. Appendix to Chapter IV

1. Population; Example

CONFIDENTIAL - FOR PROFESSIONAL USE ONLY

Transcribed April 06, 1970

RE: seen in psychiatric consultation 04/01, 02, 03, 1970.[1]

CONSULTATION

This is a 20 year old ( ) French-Indian (Cajun)-Irish single gravida II para 0 ab (15 months) adopted at birth, LNMP EDC gestation seven weeks, living with a girlfriend at . She is employed as a clerk-typist 08:30 A.M. to 04:30 P.M. Monday through Friday.
is a pleasant, hippie-type girl dressed in jeans, blouse, moccasins, long straight black hair. No make-up.

REFERENCES

1. Source. Prior patient,
2. Gynecologist.

FEE

COMPLAINT

I want a therapeutic abortion; (seven weeks' gestation).

CLARIFICATION

After the last one, my parents called me every name in the book and I

[1]Aspects of this patient's workup that would identify her have been deleted and the resultant history accordingly paraphrased.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

had to leave home. I had a nervous breakdown starting one month post partum until three months after taking many tranquillizers. I had a rash on all (volar) surfaces. It was so thick I could scrape it. I couldn't remember what I was supposed to do at work or how to do it. My friends hated me because I was so nasty.

My mother enters the hospital for a hysterectomy. And if she found out about this, I really think she'd die almost. She called today and said, "You're the only one I have left".

My father doesn't show his emotions. Last time he cried. He's an alcoholic. So he would just drink to block it out.

I've been on drugs for seven years. Mostly LSD, (three to four times per week every week for two and one-half years. 300 trips) Methedrine x 5 everyday for seven months. Then irregularly recently. I stopped because I was becoming a nervous wreck. Marijuana and Hashish everyday for five years.

The father ( ) has been a "speed (Methedrine) freak" for at least the year I have known him. Cocaine (sniffs). He takes a lot of acid (LSD) because he doesn't work. He wants me to have an abortion.

If I had to keep this pregnancy, I really feel like I'd just want to die. Before I found out about abortions, I planned on suicide. I thought about just driving off one of the hills.

I was on birth control pills. But I got (G-I signs) so I stopped.

If I can't get a therapeutic abortion....I just know I couldn't have it. I'd have to get rid of it somehow.

SYMPTOMS

I cry a lot. Anything. I cry.

I can't be around a lot of people. I'd rather be alone.

I don't pay attention to anything. I constantly worry about being pregnant. And...what am I going to do.

I can't handle anything. I don't want to go to work. Maybe it's the fear of somebody knowing. I'd like to dig a big hole and climb in and cover myself up.

I don't do my duties like buying food.

My dog is a baby and I don't want her around. Because she's a baby.

I've gotten really selfish.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

HABITS

Sleeping	Less. Some nights none. Others I'll wake up every hour. Dreams really bad!! I'll dream is with somebody else. I'll dream about how my mother's face looked when she found out about my last pregnancy. And how they made me leave home...If I'm not dreaming, I'm not sleeping.
Eating	Less. Weight 115. Usual weight 125. Loss of ten pounds in seven weeks. 5'8".
Social	I don't go anyplace.
Sexual	I don't like around me. It was good before. Three times per week. Climax 80%.
Religion	Roman Catholic. God is important to me but not religion. God is me. He is everything. When no one else is there, he is.

MEDICAL HISTORY

Surgery	None.
Medical	None other than nervous breakdown last year; post partum.
Allergies	Cats. My eyes swell. I sneeze. Dust, hayfever.
Addictions	LSD, Methedrine, marijuana, hashish.
Medicines	None.
Emotional	See CLARIFICATION.

PAST HISTORY

Father alive and well at . Terrible. I didn't like him. An old drunk. Violence. He wanted me to be a boy. Never any money.

Mother alive and well at . She always complained about dad. She was fun to be with. She made me pretty clothes. But they both used to say I was funny looking; buck teeth, pink glasses, slanty eyes. Little Chinese girls used to try to speak to me in Chinese. I used to hate her for staying with dad.

Siblings. I don't like her. She's a fantastic little girl. She lets drugs run her life. She's going to superior court now for possession. She is the favorite of both parents.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Self-concept. I look like my father. I act like my mother in that I'm picky, complain, I laugh like her, fun like she is.

BIRTH AND DEVELOPMENT

Pregnancy unwanted. My mom hates kids. Boy wanted by dad. Normal gestation. Natal normal. Infancy precocious training. Childhood usual except continual bronchitis. School through 13½ grades. "As" in art classes, English and religion. Others were "Cs" and rare "Ds".

No plans for future. Because every plan I make fails. So I live from day to day.

NEUROPSYCHIATRIC

She is oriented to person, place and time. Memory and mentation slightly clouded. I.Q. grossly 110. Cranial (2-12) and peripheral motor nerves, extremities and gait grossly intact.

Thought processes show very poor self-concept (I'm unlovable and rejected). She is obsessed with losing this pregnancy. Affect is euphoric even childlike to manage almost hopeless depression secondary to chronic and early rejection. This is now exacerbated by pregnancy; especially coinciding with her mother's hysterectomy. Many aspects of this identification are unconscious. Behavior is emotionally unstable and buying acceptance and almost end-of-the-world.

DIAGNOSIS

1. Psychoneurotic disorder; depressive reaction, withdrawal and grieving type. This is a chronic condition now acutely exacerbated by number 2. Suicidal.

2. Pregnancy of seven weeks gestation which endangers her life and emotional sanity.

3. Rule out congenital malformation. LSD.

RECOMMENDATIONS

1. Therapeutic termination of pregnancy.

2. Concurrent and continuing psychotherapy; individual, one hour per week.

Ronald Eugene Mullen, M.D.

d

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

DISTRIBUTION STATISTICS

D. Appendix

PROGRAMMED FOR
THE CLAREMONT GRADUATE SHCOOL

2. Sampling of Population for Variables; Example Z-scores

BY
FOREST HARRISON

// JOB 996 RON MULLEN
DATA IDENTIFICATION -
DATA SPECIFICATIONS

NUMBER OF VARIABLES	5
NUMBER OF OBSERVATIONS	36
BLANK-CHECK OPTION	1

VARIABLES IN THIS ANALYSIS - 1 2 3 4 5

Z-SCORES

		1 AGE	2 SCHOOL	3 HOME	4 WANTED	5 RELIGION
1	Z 1	0.3060	1.2352	0.8333	0.3201	-1.6205
2	Z 1	0.9823	1.2352	-1.1667	0.9604	0.0953
3	Z 1	-1.1111	-0.1531	-1.1667	0.9604	0.0953
4	Z 1	0.2737	-0.1531	-1.1667	0.3201	0.0953
5	Z 1	-0.3060	-0.1531	0.8333	-1.6007	1.8111
6	Z 1	-0.4348	-0.1531	-1.1667	0.9604	-1.6205
7	Z 1	-1.7230	-0.1531	0.8333	0.9604	0.0953
8	Z 1	0.3060	1.2352	0.8333	0.3201	-1.6205
9	Z 1	0.5958	-0.1531	-1.1667	-1.6007	0.0953
10	Z 1	-1.4653	-0.1531	0.8333	0.3201	1.8111
11	Z 1	-1.4009	-0.1531	-1.1667		0.0953
12	Z 1	0.3060	-0.1531	0.8333	0.3201	-1.6205
13	Z 1	-0.9179	-0.1531	0.8333	0.3201	0.0953
14	Z 1	0.6280	-1.5498	0.8333	-0.3201	0.0953
15	Z 1	-1.3365	-0.1531	0.8333	-1.6007	0.0953
16	Z 1	-1.3365	-0.1531	0.8333	-1.6007	0.0953
17	Z 1	2.0450	-0.1531	0.8333	-0.9604	1.8111
18	Z 1	1.1111	-1.5498	0.8333	0.3201	0.0953
19	Z 1	-1.7230	0.5411	-1.1667	0.9604	-1.6205
20	Z 1	0.2093	-0.1531	0.8333		1.8111
21	Z 1	0.9823	1.2352	-1.1667	0.9604	0.0953
22	Z 1	0.3060	-2.2439	0.8333	0.3201	0.0953
23	Z 1	-1.7230	-0.1531	0.8333	0.9604	0.0953
24	Z 1	0.3382	-0.1531	-1.1667	0.3201	0.0953
25	Z 1	1.0145	-0.8556	-1.1667	-1.6007	0.0953
26	Z 1	1.3043	1.9377	0.8333	0.9604	0.0953
27	Z 1	0.0151	-2.2439	-1.1667	0.9604	0.0953
28	Z 1	-1.3365	-0.1531	0.8333	-1.6007	0.0953
29	Z 1	0.9823	1.2352	-1.1667	0.9604	0.0953
30	Z 1	0.1771	0.5411	-1.1667	0.9604	-1.6205
31	Z 1	0.5958	-0.1531	-1.1667	-1.6007	0.0953
32	Z 1	0.2737	-0.1531	-1.1667	0.3201	0.0953
33	Z 1	0.3060	1.2352	0.8333	-1.6007	0.0953
34	Z 1	0.3060	1.2352	0.8333	0.3201	-1.6205
35	Z 1	1.0145	-1.5498	0.8333	0.3201	0.0953
36	Z 1	0.4348	1.2352	0.8333	-0.3201	1.8111

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

CHAPTER V

CONCLUSION

A. Spirit (S and s) is

Spirit (S and s) as defined and described by Paul Tillich as reviewed in section II. of this paper and as discussed and schematized in the same section was concluded to be:

1. (An) Attitude of Relating. (II. C. 1.)

2. Being (B and b). (II. C. 2.)

B. Mutuality is

Mutuality as defined and described by Erik Erikson as reviewed in section III. of this paper and as discussed and schematized in the same section was concluded to be:

1. An Attitude of Relating. (III. C. 1.)

2. Being (b). (III. C. 2.)

C. Statistical Study Correlates

The clinical context of this study showed the intra-family betweenness to be the generic inspiration for an attitude of relating and a sense of being. And the statistical study as analyzed in section IV. of this paper concluded that there is significant correlation between these:

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

1. An Attitude of Relating. (IV. C. 2.)

2. A Sense of Being. (IV. C. 2.)

D. Betweenness is

1. In General

"Betweenness" is suggested as a term to subsume and substantiate the being of any and each and all being because it suggests that designation of Being declared by Jesus Christ. "The Kingdom of God, He said, is within ("among")[1] you." It is also declared to be the dwelling place of God's Spirit.[2] It was also demonstrated, by God in Jesus as the Incarnation, to be the prototype for the new man conformed after the image of Christ.[3] For he existed only in the presence and power of interface between humanity in love of God.

It is also chosen because it suggests a conceptualization which is the opposite of particulateness. It thus breaks open every idol and safe structure which in revelation is found to be a stale, moldy, damp jail.

It also is not delimited by small associations, except by a rule of thumb named "an attitude of relating". It is thus as large as "spirit" but does not partake of narrow associations which might

---

[1] i.e. Luke 17:21.

[2] Plural; John 17:23, singular; John 14:23, John 17:37-39, I. John 04:16.

[3] Romans 08:29.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

restrict it to essence or the mystical as opposed to finite existence or the physical. It is hoped to thus substantiate spirit and spiritualize substance. And it is wished to refreshen "being" with betweenness and to restore its rhythm as by an inspiration of Spirit.[4]

As it was suggested,[5] within the sphere of Psyche -- as interface of the spheres Soma and Socia -- two interspheres have been detailed for conceptualization. One by Freud as psychosexual. And one by Erikson as psychosocial. A third can be suggested on the basis of Tillich's work. This could be called a psychospiritual intersphere. Schema X, "Interspheres; Differences", from the chapter on Erikson, is repeated here and with additions as Schema XVII, "Interspheres; Similarities".

See Schema XVII.

A summarizing of these three views of one interface i.e. betweenness, suggests,

> Presence of psychological betweenness is developed and defined as:
>
> I. sex in equilibrium, i.e. epithumia = love
>
> II. mutuality in regeneration, i.e. philos = love
>
> III. spirit in communion, i.e. agape = love

---

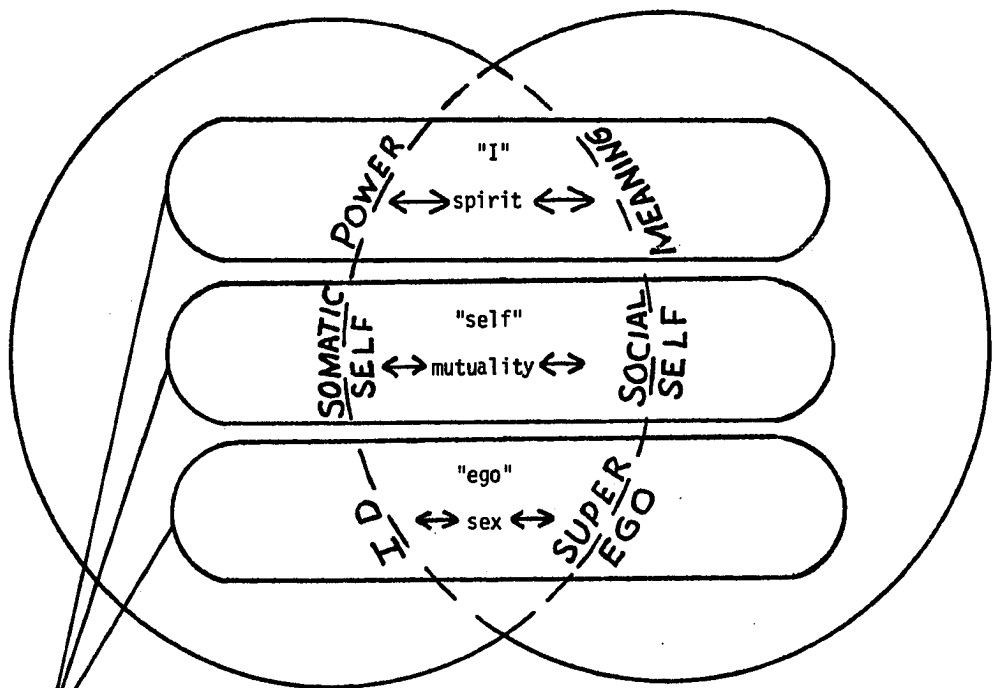
[4]For more elaboration at this please refer to I. A., B., D., and G. 3.

[5]In the section on Erikson III. B. 2. d) "Psyche" and specifically in Schemas X, "Interspheres; Differences" and VIII, "Spheres as 'Part-Functions' of Functional Unity".

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA XVII

INTERSPHERES; SIMILARITIES:



Presence of Psychological Betweenness is

		Developed and Defined as:	Experienced and Described as:
I	Psychosexual	Sex in equilibrium, i.e. epithumia = love	Ego = being
II	Psychosocial	Mutuality in regeneration, i.e. philos = love	Self = being
III	Psychospiritual	Spirit (S and s) in communion, i.e. agape = love	I = being

R. E. Mullen 1975

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Presence of psychological betweenness is experienced and described as:

I. ego = being

II. self = being

III. I = being

Wherein the transpresence of spirit is limitedly experienced as "I" and openly experienced as "God".

An overview of these also suggests a further simplification. For betweenness whether as sex, mutuality, or spirit, in all three cases seems developed and defined as various forms of love. Also it is noticed that in the intersphere of spirit, the interfacings could[6] be those of any spheres. This is schematized in Schema XVIII, "Any Betweenness is Spirit (s and S) is Being (b and B)". And so the psychospiritual intersphere is no sooner realized than preempted and transcended in the refreshing realization that psychospiritual betweenness is basically the same as spiritual betweenness is basically the same as the being of every between, i.e. betweenness itself. This is so, whether the being is the psyche as between an individual and that individual's world as described by Tillich, Erikson and Freud. Or whether it be water as between oxygen and hydrogen. Or whether it be the Bible as between holy men of God[7] and their society. Or whether it be the Spirit; as between the Father and the Son, as between God and man,...as

---

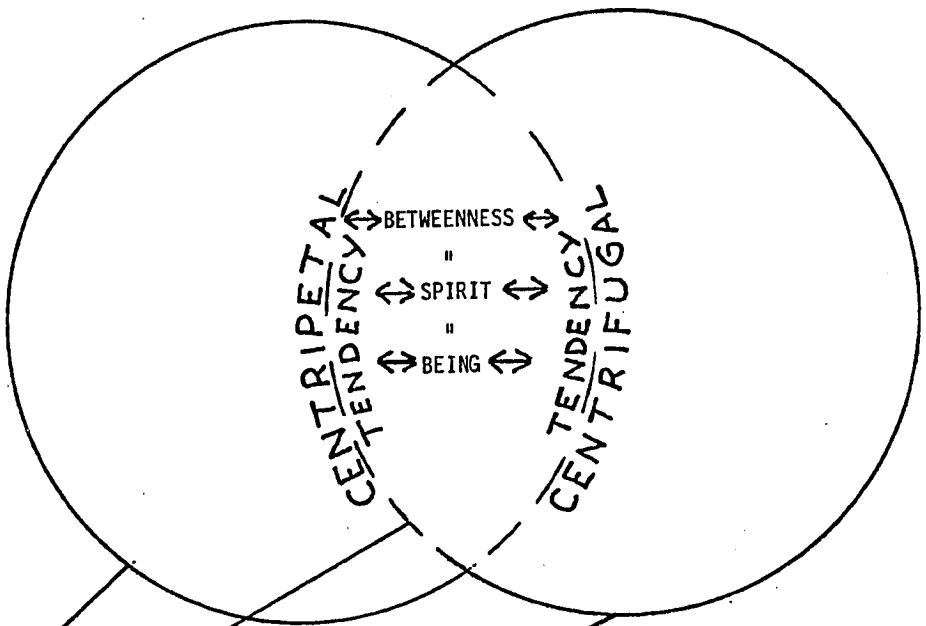
[6]As discussed and developed in section II. Paul Tillich.

[7]II. Peter 01:21.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

SCHEMA XVIII

ANY BETWEENNESS IS SPIRIT (s and S) IS BEING (b and B):



I Sphere of Any One

II Sphere of Any Betweenness

Presence of betweenness is developed and defined as: spirit, i.e. love.

Presence of betweenness is experienced and described as: being.

III Sphere of Any Other(s)

Herein any "betweenness" is seen as an attitude of relating the potentially or actually separated as poles of being into new unity of being.

R. E. Mullen 1975

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

between any one and any other(s). It is therefore suggested that every betweenness is actualized by and as spirit, i.e. an attitude of relating. In Freud and Erikson and Tillich these were all developed and defined as varieties of love. In the betweenness described by the human psyche this transpresence of spirit is limitedly experienced or described as "I" and openly as "God". It is suggested that every betweenness is the transpresence of spirit. And as such it is limitedly a being and openly God.

"Betweenness" as defined and described by this paper in section I. G. and V. D. 1. was concluded to be:

2. (An) Attitude of Relating (I. G. 3. and V. D. 1)

3. Spirit (S and s) (I. G. 4. and V. D. 1.)

4. Being (B and b) (I. G. 5. and V. D. 1.)

4. Human Being (I. G. 6. and V. D. 1.)

E. Summary Conclusion: Betweenness -- as (an) Attitude of Relating, i.e. Spirit (S and s) -- is Being (B and b).

It has been the author's purpose in this paper to so commonly denominate being in life -- ala theology, personality theory and a specific counseling study -- that dichotomies would disappear. This was sought in "betweenness". Tillich and Erikson and the statistical study were therefore approached analytically to so denominate various terms and processes employed, that a type of "betweenness" could be found in each. Section V. D. 1. "In General" with its concluding two Schemas

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(XVII and XVIII) was an attempt to draw together the analyses of the three mentioned studies and to show the commonness of the "betweenness" derived from each in its own chapter. It is felt that a simple and clear commonness was happily found in these three. And such is then offered as a generalization for viewing life, as; human being, being at large, and being as God.

The struggle in each of the three studies was to carefully rephrase each in terms of this paper. This meant paying scrupulous attention to categories and often of "resolving" difficult or "unfinished" aspects in Tillich and Erikson. As soon as this thorough rephrasing of each was accomplished, the thesis of this paper was shown as able to be supported by the study. At this point the purpose of the chapter was accomplished. And here in the conclusion, if "betweenness" is shown as denominating being in life, ala theology, personality theory, and counseling, then this paper's purpose is accomplished. To expand and apply this to theology and personality theory and counseling, is the work of later years. Minimum suggestions for same follow in the closing pages. But to say more at this time is premature for the author. It is not ready. This paper sought only to singly subsume beings in life as betweenness. Such is then offered as a fresh vantage point for seeing God as present and dichotomies as destroyed.[8] And specifically it is offered as a means of commonly denominating Christian theology and counseling.

---

[8]In theology, personality theory and counseling.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

F. Looking at Betweenness as Human Being

1. In General

A human being as betweenness, becomes less particulate and more rhythmical as in an attitude of relating. He or she is seen as more fragile but less destructible. More spiritual and more dependent on fresh supplies of manna and refreshment daily. Less secure or securable. More defined by his relationships and his proclivities. More as a breath or water borne on the rhythms of the universe.

The introductory definition of "Human Being"[9] is repeated:

A human being is a donut held by a hole. A double helixed heliotrope. A tube bounded without and without by betweennesses. i.e. that "without" bounded by the betweennesses of skin, lungs, urinary tracts, ears, nerves, muscles, etc. with external environment. And again that "without" bounded by the betweenness of the digestive tract with external environment...A donut-like-surrounding external environment. A circumference constituted within by chemical and electrical betweennesses running around in balanced imbalance passing small batons of valence or attitudinal proclivity among themselves.

A human being is different from other beings in that he is more inclusive and thus out of sheer quantity has become qualitatively different so that within certain bounds he can more regulate his own attitude, thus changing his proclivity, i.e. the power and logos of his being.

---

[9] I. G. 6.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

A human being is different from other modes of being in that he, within larger limits than any other being, can choose to communicate and share betweenness. So that in human mode, the other modes -- mineral, vegetable, animal, etc. -- can more fully choose to share or not to share with themselves, and with that more inclusive mode of being, full of wonder...human being, and with their parent being...God.

2. In Christian Theology

Betweenness hopefully will inspire theology generally and Christian theology specifically to be less particulate and more rhythmical as in an attitude of relating. There will not be a pervading basic dualism as between essence and existence. Sin, sorrow, suffering, dishealth, weeds and dying will persist as they always have; as spiritual or attitudinal, in the larger meanings of these words. And not in the narrower meanings as polarized by similarly polarized "matter", "real", "actual" or "existence". But such separation will be seen as effecting essence and existence alike as one. Also, logos will not be allowed to stagnate as logic and reason. It will breathe as an attitude of gathering; as alive and not as "particulate-ded". Effectedly, logic or reason will not be polarized into letters of law. Also, being and doing will be seen as one as in Jesus Christ.

Christian theology will thus be understood as now gone full circle from its early Hebraic shores traveling over along the Southern coasts of Greece and into the Western dichotomizing of Plato. It will be seen as now come full circle back again, across Europe and the

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Americas and across the Sea of the Pacific to return to the pre-dichotomized Eastern paradox of Jesus Christ. The Western logos has thus been rejoined to its Eastern abyss. And each are enriched. And God is one again. And so is man. As so are God and man.

God will be seen as Betweenness. The Father as Abyss is centripetal tendency, i.e. expansion, i.e. attitude of extending. So that God the Father as Abyss and source and power is seen as limitless expansion and extension. The Son as Logos is centrifugal tendency, i.e. contraction, i.e. attitude of gathering. So that God the Son as Logos and summation and meaningful form is seen as definitive differentiating-gathering. The Spirit as Union is turn and re-turn tendency, i.e. rhythm, i.e. attitude of relating. So that God the Spirit as Union and relation and rhythm is seen as total turn and re-turn; as in breath and wind and water. God is seen; as expansion and contraction in relational rhythm, as going out and coming in, as separation and reunion, as Betweenness as in Breathing.

3. In Personality Theory

Betweenness hopefully will inspire personality theory to be less particulate and more rhythmical as in an attitude of relating. The laboratory and clinical approaches to a psychology of personality may thus be less dichotomized. For the "substance" of a human being will be seen as a rhythmical relation of attitude, not as any one polarity or the other.

Present emphasis on relation will increase even more to where a

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

transcending step is taken and polarities or partners of the relation are left behind for betweenness itself as the being of the relationship. (Yet the poles or partners will be seen in their own right as beings also. For each has his own previous or smaller betweenness as well as his new betweenness. And all beings will be seen as related "at proclivity" in betweenness at large.) This step to betweenness as to spirit and away from particulate poles for substance, will be opposed by many who prefer the stationary in place of the rhythmical. But we have reached a place where there is no place. Logos as particulate logic no longer is acceptable without the breath of the unpredictable accident and indeterminant chance. Logos needs abyss. And only spirit can give it. The object without the subject in rhythmical relation is not the same. We must refresh ourselves by looking at betweenness for substance as in life...and any being. We must learn to rest our theories as well as our beings and our lives on nothing surer than attitudes of relating. Spirit as betweenness must so pervade our being that the secular is no longer polarized but seen as one. And then the command to have no idols, i.e. particulateness will reach into our personality theory also. And we can rest on a theory of human being that has no concrete base. In fact only the rhythmical relation will rest us. For it alone is life and re-creation.

4. In Counseling

Betweenness hopefully will inspire counseling to be less particulate and more rhythmical as in an attitude of relating. For the

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

substance of that relation will be seen as rhythmical and not as one polarity or the other. The patient or client will not be objectified but that between counselor and counselee will be centered. Also that which the counselee brings for help will not be seen as polarized but as a living between, an attitude of relating.

Present emphasis on relation will increase even more to where a transcending step is taken and the relators are left behind for betweenness. Herein rhythm as in breathing will respire all who yield to being but a breath. No position of holding, as in clawing for contracts, is promised or ever found. There is found only the freshness of risk and being the between-itself. And counselor and counselee will be each other new in a between. Or if counselee is not yet of such proclivity, then counselor may free himself to this betweenness and float on that rhythm, ready at any moment for a larger unity in betweenness. This alive but unfixed being will be open to presence and power of individualized-being and also to infinite Being. Thus will every meeting be a betweenness, an openness for abyss and logos and rhythmic unity; individualized or more.

So is any counseling session a betweenness; an openness for psyche and body and spirit, individualized human being and more. So is God welcomingly present in our sessions. Thus is God consonant with each individual and his present energy investment. Therefore, find the present energetic valence of the individual, and you have tapped the tide of God. Fix and flow the session there. For the being of the session flows on the rhythm of the individual which is his own special

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

limited betweenness of God. Here his energy valence and proclivity is invested naturally in his present peculiar balance of imbalance. Here God already dwells; in limited or more open rhythms with the individual. It is therefore here in the present energy endowance, here in the present proclivity of caloric reachings, here in the social suckings and searchings, that great gravities grasp for filling fix. Here is identity delighted. Here in this free present pendulous pound does identity learn the sweet sweaty cost of its swing. Only now is the new next natural.

Here in the between lives the counselee. Here is the rich abyss of his soul. Here are the limitless reaches of his own pulsing possibilities. Here roar the tumults of his terrible reachings and overreachings and overreachings. And herein reaches God. In the between with the counselee. In the between of the counselee. Right now wherever grabs his grimey grip, here grabs God. See God. See God reaching out to live. In any energy flow of any between in any counselee, that reaching out beyond in grasp is the life process of God. See it now! That extremity of polar position, see how it fixes for fresh leap.

Here in the between lives the counselee. Here is the sweet logos of his soma and situation and his own special destiny in space and time and substance and causality. Here gather down into nestling home all the dear desiderata of his rightful inheritance. Here come his own, his kin. Here harvested his aptitudes and talents, his toolings for harmonious participation in the great body-family of man and life. See in the counselee this great gathering tendency? See how sucks his soma

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

and his situation. See how he sucks? He is seeking for himself. His name and place he suckles and he nestles for. Be beside him counselor. See now that smile? It is the smile of God, smiling at himself.

Here in the between lives the counselee. Here is the righteous rhymer of his spirit. Here is his own special drummer; turning and turning the cadence of life. Hear how lonely is that note! How it welcomes its complimenting cousins. So suddenly turns the tune of being. So is the rhythm of our friend. So balanced is his imbalance. Such valence is the only value. Turn with him in his turning, for so breathes the breath of God.

All is not automatic harmony with our counselee, nor with us, nor we with him. It is not automatic, that being in life -- much less God -- will be found by counselee. So add your reachings and your nestlings in with his. They are so much a part of God's life for this counselee, this fellow-friend of God. So resonate toward harmony as a well-tuned string searchingly sings in answer to strong song. So sing his song. So he can hear it. And screech his discords. Your own song also sing. Let your own reachings and restings and limits inspire even command his. Make your sound sing. Make music together...See how seriously now this friend arranges his rhythms, all by himself? So our Father loved us, so he sought us, bought us, bound (yes, bound) us, brought us to ourselves. For ourselves he brought us to himself. So Christ left himself to find us; in our place, in our time, in our mode, in our way, in our language...all in humble harmony to our own fractured instruments. So God's Spirit breathes his rhythm to stir and inspire us. So breathe when you are with your friend. So breathe as on the

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

breath of God as mouth to mouth with friend. It is your life he breathes and lives. So do you die...and so live.

Believe your friend where he is. Love him as he is. Believe yourself with him. Believe your goings out and your comings in. Let go with him. You are love! See how rhythmic you feel? See how you stand on air? That is the; feel of faith, satisfying substance of betweenness, vibrancy of freshness, ecstasy of eternity. That is yielding to your rhythms and to his and finding fresh harmonics. That is the insecurity of breathing each other upon the breath of God. How deep and tenuous seems betweenness. Too unstable to support you. How strange to not fall each trusting step of meeting in the middle. How rush our reachings and how tumble down our trustings, down into the center of our meeting. How blessed and how long the seconds of no sound at all. How peaceful is such nakedness. Trust, bare trust to breathe each other. How gracious is such life; to be accepted as I am. No games, no explanations. I believe in you utterly. You know I do. You share I do. I love you because I give my life to you from God. Your goings out and comings in are as my own. And I give mine to you, to us. My anger, disappointment, confusion, my searchings, sureties and my ceasings. I spill them into us as you do too. Strange how I feel the presence of God as I yield to the betweenness of you and me. Strange, how power, calm, calm power pervades our meeting and my being as I yield to you, as I love and trust your rhythms. How beautiful you are! You are truly God's creation and his presence. Yield. Yield to yourself as unto God. Yield to the ready rhythms of you, as I do.

There is wild sweet danger in the abyss of such yielding. There

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

is pound of the pendulum at the point of extreme. There the turn. There is guilty destruction and death and the logos of return and rebirth in such yielding. There the turn. Lusty living and hard dying, fresh fellowship, fresh inspiration as on the breath of God is found in such yielding. Steady, unsteady, standing out into. Such is the feel of creation. Such an attitude of readiness to relate, is of God. Such a yielded counselor participates in the work-week of God. And enters into his rest. So lives the counselor. So lives God. And so we live each other. This liver and his lover.

So is any betweenness.

G. Looking at Betweenness as being

Being (b), as betweenness, becomes less particulate and more rhythmical as in an attitude of relating. So looking at betweenness as being...and so looking at being as betweenness, living comes alive. No thing is objectified. Its connections are appreciated. And its freshness is refreshing. Its precious presence and peculiar power are gifts of eloquent grandeur. Questions of "objectification" are asked always unless one is polarized to mysticism. What, whence, where, wither, how and why, etc. are asked and answered. But not as of isolated polarized positions. Rather as of attitudes in relational rhythm.

The introductory definition of "being"[10] is repeated:

A being is an imbalanced balance of attitudes, i.e. proclivities. A rhythmical respiration of chaotic energy with principle-of-

---

[10] I. G. 5.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

gathering. In other words, being denominates both raw power and form, abyss and logos. Power and form represent only one set of dichotomized poles by which we usually conceptualize being. Another set of such poles is essence and existence or ideal and actual. What is meant in this paper by being is that betweenness which respires all such poles in rhythm. Betweenness as being is not just a compromise or extrapolation or synthesis or fusion of opposites. Such conception already posits poles as the simplest form of being. The process of dialectic between poles meant here in this paper does not posit form or absence of form as absolute, nor physical nor mystical as absolute. The process of dialectic in this paper sees the actual physical proclivity between atoms and persons as the absolute mystical; i.e. as spirit, i.e. attitude. The between, the respiring balanced imbalance, is being. The between is as concrete and isolated as any being can be. It thus is not completely nor even definitively measurable by any polar measuring mode nor by multiple polar modes at any one time, place, etc. Being can only be measured and known by being. Therefore to define or know betweenness as being is to share one's own betweenness of being with the other. This betweenness is radical for it means not only subjective-experiential as opposed to objective-empirical. The between even respires these as poles; i.e. subjective and objective.

And so betweenness as being denominates both power and form, process and pole, mystical and physical. Seen from the between, seen in the between...seen as betweenness...respiring in rhythmic uncertainty and balanced imbalance, such phases of being are no longer seen as

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

being. Only betweenness is seen as being. Anything more concrete is already dead.

Such a view of being, such a being, such a knower learns the pragmatism, the flexibility, the respiration needed to measure Newtonian and mystical waves, etc. But he does not name them being. He names them poles; dying or dead polarized being. And he names betweenness as being. That betweenness where proclivity is both the power and principle-of-gathering of being.

Seen from the between, being flows but is not flux. Being respires both form and flux. Betweenness as being is sometimes certain sometimes uncertain, but always aware of respiration; always aware of respiring both poles of certainty and uncertainty...and multiple poles and modes.

There is a constitutional attitude or proclivity in the between (and complex of betweens). This is the simplest being; a proclivity between. This proclivity is both the power and form of being, the essence and existence, the mystical and physical, the sacred and secular, the spirit and sex of being. Betweenness destroys the dichotomy which would polarize these words. Proclivity between is being. This paper emphasizes looking not at form nor at any pole, even though the pole be lack of form. This paper emphasizes looking at respiration, the balanced imbalance between, as at being. To see proclivity between as the simplest and only being.

A more inclusive being is merely a rebalance of several previous, more limited beings i.e. several betweens that reach a resultant

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

between (i.e. attitude or proclivity) as its new mode of being and relating. As a heart is made up of more limited beings of muscle and valve, etc. in a new balance or proclivity between. As a marriage is made up of the more limited beings of man and woman (etc.) in a new balance or proclivity between. As a molecule of water is made up of the more limited beings of hydrogen and oxygen in a new balance or proclivity between. As a human being is made up; of one element and another element, of element and non element, etc. in a new balance or proclivity between.

H. Looking at Betweenness as Being

The simple point of this whole paper is to conclude as Jesus began.

It is not necessary to exclaim in surprise, Lo! God is here or there.[11] Because He is at hand, as Jesus announced. The Kingdom of God is within and among. God is as near as any betweenness. Betweenness is the dwelling place and the face of God. So, let us prepare our spirits for His respiring presence! For God's being, as well as individual being, shimmers in every between. Every bush[12] and every cup of cold water[13] bursts with the presence and power of Being.[14]

---

[11] Luke 17:21. [12] Exodus 03:02. [13] Matthew 10:42, and 25:37,40.

[14] "And God said unto Moses, I AM THAT I AM." Exodus 03:14.
"Jesus answered and said unto them, Verily, verily, I say unto you, Before Abraham was, I AM." John 08:58.
"God is love; and he that dwells in love dwells in God, and God in him." I. John 04:16.
"For in Him we live and move, and have our being." Acts 17:28.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Being between means living a breath borne on the respiration of God

Being between is being present at creation

Being between is being creation

Being between is breathing God

Being between is living love

Being between is God

Being between God

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

APPENDIX

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

APPENDIX

PRECEDENT FOR THE TERM "BETWEENNESS"

A. Physics

Physics pictures precedents for this paper's hypothesis that betweenness is being. The following synopsis of physical science is only scattered and sketchy. But it is meant herein to see breakthroughs in physics as events in which someone sought to find a common word, equation or constant to describe dichotomized modes of existence. And in such intersection whole new aspects of life became available.

> The great unifying thoughts are knots where the laws cross one another and are held together...We come to take these crossing places for granted, and forget how long it took to make these concepts. Yet it is they that give the unity.[1]
>
> Everything that exists...is defined only through...reciprocal relationships.[2]

Galileo (A.D. 1609) united vertical and horizontal velocities without destroying either.[3]

---

[1] J. Bronowski, The Common Sense of Science (New York: Vintage Books, 1953), p. 132.

[2] David Bohm, Causality and Chance in Modern Physics (New York: Harper & Brothers, 1957), p. 169.

[3] I. Bernard Cohen, The Birth of a New Physics (New York: Anchor Books, 1960), p. 119.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Kepler (A.D. 1609) related space and time and guessed that magnetism was the means. He also sought to find a common denominator for celestial and terrestrial physics.[4]

Newton (A.D. 1687) showed what Kepler had only guessed and sought. He mathematically showed gravity to be the first universal constant ($G = \frac{M_1 M_2}{d^2}$) that applied to all matter everywhere. And he described and formulated and proved the terrestrial and celestial courses and mechanics so energized. He thus showed a relation between mass and energy, motion and form, an apple and the moon.[5]

Black (A.D. 1760) used the idea of calorie to explain the phenomenon of heat. He thus related hot and cold and made of two one. Caloric gradients flowed between. And betweenness was found to be the being; hot and cold were merely poles of being.

Joule (A.D. 1843) by his law of the conservation of energy showed the "convertability of heat and mechanical power into one another...."[6]

Mendeleev (1869) by his formulation of the periodic table of the elements, showed that the properties of the elements...are dependent in a periodic way on the magnitude of the atomic weights of the elements.[7]

---

[4]Cohen, The Birth of a New Physics, pp. 140,150.

[5]Ibid., pp. 152-190.

[6]Lewis S. Feuer, Einstein and the Generations of Science (New York: Basic Books, 1974), p. 263.

[7]Ibid., p. 263.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

But he later wrote that, "The idea of seeking for a relation between the elements was foreign to the ideas then current....".[8]

Maxwell (A.D. 1873) by his description of a field and his four formulations of field equations united varied phenomena of interrelations between[9] beings; i.e. Newton's mass and distance, Oersted's motion, Hertz' velocity. He also described a fundamental velocity, 186,000 miles per second, to all electromagnetic waves (radio, light, X-ray, etc.). (Einstein later showed it to be absolute and universally constant.) Maxwell thus located energy (electromagnetic energy) not at poles but between poles of charged particles and named this intermediary a field, a field force.

Planck (A.D. 1901) found a particulate (quantum) structure in light waves and the second universal physical constant (h = E/V and λp).[10]

Einstein (A.D. 1905) showed time and space to be defined by each other and not separated but a oneness. He showed energy and mass to be equivalent and found the third universal physical constant, the speed of light (C = 186,000 miles per second).

---

[8]Feuer, Ibid., p. 263.

[9]"Whereas Newton argued that bodies act directly upon each other across empty space, Maxwell argued that bodies such as charged particles produce stresses in their immediate surroundings. These fields of stresses are therefore the intermediaries between material (charged) particles. Quoted by William J. Kaufman, III, Relativity and Cosmology (New York: Harper & Row, 1973), p. 11.

[10]Ala Bohm, p. 76; Feuer, p. 200.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Minkowski (A.D. 1908) a teacher and peer of Einstein, "demonstrated that within a four-dimensional, space-time continuum, the interval between any two events was an invariant....".[11] He saw the universe as composed of world-lines moving along the parameter of time and defined physical laws as reciprocal relations between these world-lines.

Bohr (A.D. 1926) was torn by opposing descriptions of matter as wave or particle and concluded that there is an "uncontrollable interaction between" measuring subject and measured object.[12] He wove wave and particle into a quantum theory of the atom (1913) and into a principle of complementarity (1926) and so combined the disparates. Inherent to his position is an uneliminable dualism; a Kierkegaardian "either-or". But he added the "And" of William James. Quantum physics was seen as dealing not with micro-objects..."but rather with nothing more than the relationships...".[13]

Heisenberg (A.D. 1927). His principle of indeterminacy abrogated the Aristotelian laws of logic, i.e. the law of identity and the excluded middle.[14] On this base, not only electrons but separated truths and persons as objects became unidentifiable and at best only probabilistic and statistical means. Polarized positions and particles are not (any longer understood as) identifiable with being. And even

---

[11] Feuer, p. 76.

[12] Ala Feuer, p. 140.

[13] Quoted by Bohm, p. 92.

[14] Feuer, pp. 177,198.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

"the process itself became a metaphysical unknown".[15]

de Broglie (A.D. 1927). As Planck had found a particulate structure in light waves, so de Broglie found a wave structure in electron particles. He saw these wave lengths as equivalent to the inverse of the momentum (of the electron, multiplied by Planck's constant) and thus united wave length and wave frequency, mass and frequency in wave mechanics.[16] He was guided in his quest by the principle of least action as applied by Maupertuis (17th century) to electronic motion and by Fermat (18th century) to the propagation of a wave.[17]

Weber (A.D. 1969) detected gravitational waves between masses of matter (although they are 1×10^{36} weaker than electromagnetic waves between charges of matter).[18] He thus proved a prediction of Einstein that every being with mass causes surrounding space-time to be warped, as Maxwell and predecessors had shown that every being with charge and/or momentum sets up energy relations between and upon surrounding beings with charge and/or momentum.

---

[15]Feuer, p. 196.

[16](He) "confront(ed) the laws of optics with those of mechanics, (and) arrived at formulating for the first time a relation which underlined the deep interrelatedness of waves and corpuscles in movement." Maurice de Broglie, Louis de Broglie: Physicien et Penseur, p. 429. Quoted by Feuer, p. 206.

[17]"One can conceive then that as a consequence of a great law of nature, to every piece of energy of proper mass M_0 there is joined a periodic phenomenon of frequency V_0." "(As Planck showed) that every wave comports concentrations of energy, by contrast the dynamics of a material point undoubtedly conceals a propagation of waves, and the true sense of the principle of least action is to express a concordance of phase." Quoted by Feuer, p. 217. See also footnote 27 this chapter.

[18]Ala Kaufman, p. 102.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Mach, Hoyle-Narlikar (A.D. 1890, 1970) have suggested that inertia and mass of matter in distant parts of the universe communicate with and determine minute matter on this earth and in my body.[19]

There has grown then within physics a relationship, a concordance, an equivalence via constants of; particle and wave, mass and energy, mass and frequency, form and velocity, time and space, and even identity and statistical probability. Such a relationship or equivalence that being in physics might be thought of as a betweenness.

There is also a betweenness in physicists. Lewis Feuer[20] describes the physicists of our time as being symbiotic with their generational movements. And he sees their scientific creations as "complementarist" products. Einstein he sees as being influenced by Mach, Spinoza, Schopenhauer, Dostoyevsky, and the revolutionary generation of 1905. Neils Bohr he sees as influenced by Kierkegaard, Hoffding, Moller, and William James, and the Copenhagen Ekliplika circle. Werner Heisenberg was inspired by Plato and the German Youth Movement in its

---

[19]"(Mach) suggested that the inertial properties of matter are ultimately determined by the rest of the matter in the universe. In some way, the material in the distant parts of the universe communicates its presence to the atoms in your body...."

"(Hoyle and Narlikar developed) a new and complete reformation of general relativity that is intimately connected with Mach's principle. This theory takes the position that not only the inertial properties but the very masses of atoms have their origin in the farthest reaches of the universe. In other words, a proton, for example, has a certain mass because matter in the rest of the universe has a certain distribution. As the matter in the universe changes, presumably the masses of atomic particles would also change." Quoted by Kaufman, p. 76.

[20]Feuer.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

idealistic and anti-Marxist attitude. Louis de Broglie was very influenced by Bergson and the Third French Republic.[21] Within, what this paper calls betweenness, and constituting the physicist and his generational movement and his scientific creation, Feuer thus describes a complementarity. Feuer also describes within this betweenness a periodicity which is nature's method for securing freshness and increasing returns.[22] This paper seeks to show that these wave motions of alternation between physicist and his generation are not only inherent to life but are life.[23] Neither polarity alone is life. But rather, betweenness is both; both eater and eaten, individual and participant, individual and society, young and old. Taken as respiration, i.e. spirit, each is constituted by the other and scientific progress is constituted in-between. Feuer has a conviction that there is a common denominator down between and below the alternations of physics. And he

---

[21] Feuer, pp. V and VI.

[22] Ibid., p. 361; "The alternation of ideas makes contemporaries of fathers (and) sons..." (Quoted by Feuer, p. 354); "The same events in the history of science can thus be reviewed from two generational standpoints: that which is renunciation from the standpoint of the old, is adventure for the young; and that which is ascetic deprivation for the old, is hedonistic liberation for the young." (Ibid., p. 353); "Bernard Shaw, who himself led the revolt of the Fabian classicists against romantic idealism, wondered therefore how one could transcend the unending alternatives: 'One generation sets up duty, renunciation, self-sacrifice as a panacea. The next generation...that defrauded generation foams at the mouth at the very mention of duty, and sets up the alternating panacea of love...' But (says Feuer) these wave motions are inherent in human existence..." (Ibid., pp. 345-6).

[23] And not in a Hegelian sense as already described.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

believes that dualism can be overcome.[24]

The history of physical science then at least supports in some persons and theories the thesis of this paper that there is an interrelation between form and content of matter. This "meanness" to matter, this tendency to be between polarities is recurrent in physics.[25] And there is a recurrent quest for simplicity.[26,27]

This section seeks to show by history that betweenness is a recurrent theme in the being described by physics. Kepler described and Newton formulated the polar relationship (i.e.$\rightleftharpoons$) between matter regarding mass and energy and space. Maxwell posited the intermediary relationship as a field force (i.e. charge) between the charged poles of matter regarding mass and distance and motion and velocity. Einstein described and formulated and posited (i.e. "C") and equated the poles of the relationship into equivalence (i.e. =) between matter regarding

---

[24] "A strong, recurrent emotion among scientists generates the belief that the dualism between isomorpheme and intrinsotheme, between structure and content, form and matter, can be overcome. Eddington (tried this)...(Possibly the struggle between rival forms and contents) are all themselves episodic alternations within the workings of a Transcendent Consciousness, (which) might perhaps constitute a final isomorpheme and intrinsotheme, a final model for the history of science." Feuer, p. 330.

[25] In addition, there is the counter trend to find matter as unbridgeably dualistic. But even this dichotomy does not usually deny an opposing and balancing position.

[26] As well as for multiplicity.

[27] "Nature does nothing in vain, nothing superfluous." Aristotle (350 B.C.) (Quoted by Cohen, p. 130); "Entities are not to be multiplied without necessity...(or) It is vain to do with more what can be done with fewer." William of Occam (A.D. 1350) (Quoted by Cohen, p. 130).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

mass-energy and space-time. This paper takes this base of history of physics as support in limiting betweenness itself (i.e. $\rightleftharpoons$ and =) as the radically common and only being. Poles are extremities of betweenness. And the arrows of relationship and sign of equality no longer describe directions, tracks of being and reciprocity. This paper suggests this highway of communion is very being itself.

So, in summary. As it is with an apple, so with me, and so it is with the rest of the universe. When I eat an apple at one end of my digestive tract, the other end immediately feels the urge to empty. What is happening? Well, to call this, the gastro-colic reflex, is to appelate it but not to denominate it. Yes, there is a connection between the mouth and the anus; a balancing connection. So that a put-in stimulates a put-out. But what this paper seeks to freshly draw attention to, is not merely that there is a relationship between others, i.e. the stomach and the colon. But that these two have entered, by sharing betweenness, into a larger oneness, a new being. The being observed is betweenness. The gastro-intestinal tract's being is its betweenness. The stomach's being is its betweenness. The colon's betweenness is its being.

So, with an apple and the earth as with an apple and me. An apple's being is its systems of molecular, chemical, and electrical betweennesses. So with the earth and so with me, so with the event of the three. And when I eat an apple the balanced betweenness of the distant universes changes balance and being. Betweenness is the posit and limit of being. And all betweens communicate in one and is the same in all.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

B. Philosophy

> God runs through the material world as honey runs through the honeycomb... pervading everything...(and is) a power which moves matter.[28]
>
> Zeno (300 B.C.)

This paper does not bear a metaphysical approach as described in the Introduction.[29] But it is sought in this section to peruse philosophy's past for precedents regarding this paper's hypothesis that betweenness is being.

Greek culture itself was sparked into flaming existence as sharp friction between Southern and Northern influences which brought a new betweenness into being. From the South, about 1600 B.C., came Egyptian influence via Crete in the form of Minoans producing the Mycenaean civilization, as depicted in Homer. From the North came Indo-European influences in the form of the Ionians, Achaeans, and Dorians. Greece became naval and the rhythmic interchange of her ships carried communication of Babylonia and Egypt into the minds and habits of fair haired Northern tribes displaced southward into the Greek Islands. Out of this interface came disturbing rhythms and fresh forms: deductive reasoning, i.e. math and science. Philosophy, i.e. a questing mind not bound to theology or orthodoxy. How could there be persistence of old patterns in such an interface of polar opposites? History. Vowels as

---

[28]Quoted by Bertrand Russell, A History of Western Philosophy (New York: Simon and Schuster, 1945), p. 256.

[29]E. 1. a).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

additive to the Phoenician alphabet which before had only consonants. Coinage. Democracy.

In Thales (585 B.C.) science and philosophy were united; physics and metaphysics were thus not dichotomized in their Western founder. Thales claimed that there is a soul in the magnet which causes the iron to move. He felt that everything has a god in it.[30]

Anaximander (546 B.C.) felt that a common source, continuing communication, eternal motion and return underlay all things. He felt this source-substance to be not any of the substances that he knew, and that it is infinite and eternal and "encompasses all the worlds".[31]

Pythagorus (532 B.C.) was a composite of mathematics and mysticism. Since his day, Western theology has been derived from mathematics; through Greece, Plato, Middle Ages, and modern times down to Kant. And personal religion has been derived from mysticism. But both were united in Pythagorus.[32]

Heraclitus (500 B.C.) taught that there is no being only becoming since everything is in constant flux of the one primal substance which is fire, i.e. verbal, i.e. change, i.e. becoming. This constant

---

[30]Russell, pp. 3,24,26.

[31]"Into that from which things take their rise they pass away once more, as is ordained, for they make reparation and satisfaction to one another for their injustice according to the ordering of time." Quoted by Russell, pp. 26-7.

[32]Russell, p. 37.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

union of opposites in flux is the only unity in the world.[33]

This paper's thesis of betweenness as being differs from that of Heraclitus in that: in this paper's thesis of betweenness there is the being of separateness. Each being is composed of its own peculiar balance of sharing and not sharing. It is this proclivity for particular partnerships that gives each being its energy, form and function; its abyss, logos and spirit. And seeing this betweenness as very being allows one to see energy, form and function as now one and not different. This paper seeks to respire becoming with being instead of denying being as does Heraclitus. This thesis of betweenness is similar to Heraclitus in that he sees the constant communication between poles of being. He sees a common denominator. He still retains the Eastern flavor of paradox and mysticism. And there is not dichotomy. So in summary, there seems more similarity than difference.

Parmenides (500 B.C.) was the polar opposite of Heraclitus and taught that nothing changes, there are no opposites, and there is no

---

[33]"What is at variance agrees with itself. It is an attunement of opposite tensions, like that of the bow and the lyre." (Quoted by Russell, p. 43); "The way up and the way down is one and the same." (Quoted by Russell, p. 44); "All things come out of the one, and the one out of all things." (Quoted by Russell, p. 41); "You cannot step twice into the same river." (Quoted by Russell, p. 45); "Nothing steadfastly is." (Quoted by Russell, p. 45); "Nothing ever is, everything is becoming." (Quoted by Russell, p. 45). Russell concludes, "The doctrine of the perpetual flux, as taught by Heraclitus, is painful, and science...can do nothing to refute it...Energy had to replace matter as what is permanent...(Now again as with Heraclitus) it is the burning, not what burns. 'What burns' has disappeared from modern physics." Ibid., p. 47.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

becoming only being. He invented metaphysics based on logic.[34] By placing thought ante and thus anti to things, Parmenides made things no longer being. Mind became better than matter, and the senses not trustworthy. And the crack in creation was apparent afresh; now in philosophy. Subject was separated from object, and essence made separate and superior to existence. This dichotomy has survived via Plato for 2,500 years in Western philosophy. It finds a Renaissance revival in Descartes.

Empedocles (440 B.C.) combined in his own life; medicine, philosophy, politics, prophecy and wrote in verse. He felt that the four elements of earth, air, fire, and water are mixed with different combinations of Love and Strife thus producing change and a variety of compounds. Love and Strife were primitive substances on a level with the prior four. This is the first philosophic reference in recorded Western philosophy of which this author is aware, that acclaims (what may be termed) "attitude" as primitive substance and that it, as the universal constant, accounts for change and interchange. It seems suggestive that he also discovered air as a separate substance and discoursed on respiration. This paper similarly sees the between as relational attitude as in respiration. Empedocles' position is different from that of this

---

[34] "The thing that can be thought and that for the sake of which the thought exists is the same; for you cannot find thought without something that is." (Quoted by Russell, p. 49). And Parmenides' followers carried this conclusion even further and taught that "Substance is...material and extended and is...the persistent subject of varying predicates...(and is therefore) indestructible." (Ala Russell, p. 52).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

paper in that in this paper, attitude, i.e. relational attitude (i.e. love and also strife as long as they allow and do not deny relation) is seen as the only primitive substance. It is at once energy, form and function. It is at once source, shape, substance, situation and summation.

Socrates (399 B.C.) is the first sincere advocate in Western philosophy to attend to the voice of "God", making it his guide above men and in the midst of men. This listening attitude while teaching and learning seems crucial to his method of eliciting truth by intercourse, by question and answer, by finding it in the between. This brave listening and looking within betweenness for truth, and then counting it very being even his life, is a prototype for the disposition of this dissertation.[35]

Plato (375 B.C.) was a mixture of Pythagorus, Heraclitus, Parmenides, and Socrates. He saw perception as "a relation between a percipient and an object".[36] But for the most part he was a dealer in dualism ala Parmenides. He polarized mind and matter. And in the main, being has thus stayed fissured and frozen, in philosophy, in Christian orthodox theology, and even in physics until recently. Through him the logos became no longer the power and principle of gathering[37] but merely the form of being, devoid of such power and principle and purpose. It became mere reason and logic and syntax.

---

[35] Ibid., pp. 82-93.

[36] Ibid., p. 153.

[37] St. John Chapter 1, and John the Scot and Martin Heidegger (as they are described later in this section).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Aristotle (350 B.C.) felt that relationship is paramount.[38] His concept of the golden mean sums up much of his teaching and stresses betweenness; i.e. "Every virtue is a mean between two extremes, each of which is a vice".[39]

Marcus Aurelius (A.D. 150) saw creation as a living unified being, and felt as did Socrates that a daemon (from God) communicates intimately with man in his daily life. One of his maxims is, "Frequently consider the connection of things in the universe".[40]

Plotinus (A.D. 250) lived through great interfaces of; repeated assassinations of Roman emperors, waring invasions of Germans from the North and Persians from the East, pestilence which killed one-third of Rome's inhabitants, and severe taxation. He inextricably interwove Platonism into Christian orthodoxy and thus perpetuated dualism in theology and in philosophy. But he also had aspects of Heraclitus which mystically and paradoxically united beings.[41] This communication

---

[38]"The soul is the 'form' of the body...conferring unity upon a certain amount of matter...it makes the body an organic whole, having purposes as a unit...organization, or form, confers substantiality." Ala Russell, p. 171.

[39]Ala Russell, p. 173.

[40]Ala Russell, p. 265.

[41]"All is transparent, nothing dark, nothing resistant; every being is lucid to every other, in breadth and depth; light runs through light. And each of them contains all within itself, and at the same time sees all in every other, so that everywhere there is all, and all is all and each all, and infinite the glory. Each of them is great; the small is great; the sun. There is all the stars; and every star, again, is all the stars and sun. While some manner of being is dominant in each, all are mirrored in every other." Quoted by Russell, pp. 295-6.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

between beings did not destroy the separate beings, as was true in Heraclitus. He in this area united Heraclitus and Parmenides.

Boethius (A.D. 524). In Boethius relational attitude, i.e. love[42] is seen, as it was in Empedocles, as that common coursing consent that ties the elements into change and thus into continuity. This attitude between all things is not described as a primary substance as in Empedocles but is described as common to all and has the principle, power and purpose of uniting each and all in eternal return ala Heraclitus. Although this does not yet make it the only being, it does draw attention to relationship and to that relationship as an attitude.

---

42. This mutual love
Courses eternal makes,
...
This sweet consent
In equal bands doth tie
The nature of each element
So that the moist things yield unto the dry.
The piercing cold
With flames doth friendship heap...
...
These rules thus nourish and maintain
All creatures which we see on earth to live.
And when they die,
These bring them to their end...
...
...within the compass of a round
...
This powerful love
Is common unto all.
Which for desire of good do move
Back to the springs from which they first did fall.
No worldly thing
Can a continuance have
Unless love back again it bring
Unto the cause which first the essence gave.
Quoted by Russell, pp. 371-3.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

John the Scot (A.D. 850) has a view of logos[43] more in accord with Heidegger's philologic position on the pre-Platonic use of logos. And a view which this paper echos. He sees substance in a pantheistic sense which led to difficulties with orthodox views on free will and sin and separateness. But it has a similarity with this paper in that this paper contends that via betweenness, i.e. spirit, the substance of all finite beings has potential and actual communication with God (as well as all other beings). This paper comes close to his pantheistic position, by saying that the substance of all beings is spirit i.e. an attitude of relating i.e. "betweenness". Except this paper preserves separateness. And this paper would rather say that substance, being and spirit are the same. Thus avoiding an essence-existence dichotomy.

The Dark Ages also exhibit a type of betweenness as being. This bleak blankness is not actually void. It did freeze a pattern of thought preventing rhythmic renewal. But it was also the careful carrier of seeds. And when a wind of change finally appeared, there were seeds for the wind to bear. These seeds, ripened by the long dark winter, were the constitutor of the West's emergence into renewal in scholasticism and Renaissance. The Mohammedans and Byzantines preserved the apparatus of Western civilization. The Dark Ages are thus a transmission between ages of reason; a rhythmic rest between two times of

---

[43]"The Logos is the principle that brings the many back to the one...The bridge between the one and the many is the Logos...creation is an eternal process: the substance of all finite things is God. The creature subsists in God, and God manifests Himself in the creature in an ineffable manner. 'The Holy Trinity loves Itself in us and in Itself; It sees and moves Itself.'" Ala Russell, pp. 404-5.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

light. A pendular rebound to allow return; a return with verve and exciting freshness. So always is every Spring out of Winter.

Descartes (A.D. 1625) combined in his own person the study of philosophy, mathematics and science. He invented coordinate geometry, i.e. the determination of a point in a plane by its distance between two fixed lines. But in his philosophy, he made modern the dualism of Parmenides, Plato and Christian orthodox philosophy; the separation of mind and matter. His cogito ergo sum meant that as in Plato, thought is more sure than matter. And his Cartesian followers further developed this so that mind and matter did not even communicate.[44] He thus brought dualism and rigid determinism into the modern period.

Spinoza (A.D. 1650) concluded that matter is not real but merely adjectival aspects of God. This was a pantheism that denied existence to separate being.[45] As in Empedocles and Boethius, an attitude of love is seen as that which is unifying and therefore the only real. And an

---

[44]"It made the soul, in a sense, wholly independent of the body ...one substance cannot act on another." Ala Russell, p. 562.

[45]"Individual souls and separate pieces of matter are adjectival; they are not things, but merely aspects of the divine Being. Hence Spinoza is led to a complete and undiluted pantheism." (Ala Russel, p. 571); "What is real and positive in us is what unites us to the whole, and not what preserves the appearance of separateness." (Ala Russell, p. 573); "The appearance of evil only arises through regarding parts of the universe as if they were self-subsistent." (Ala Russell, p. 574); "In so far as a man is an unwilling part of a larger whole, he is in bondage; but in so far as, through the understanding, he has grasped the sole reality of the whole, he is free." (Ala Russell, pp. 574-5); "The understanding of everything as part of God is love of God." (Ala Russell, p. 576); "The world as a whole is a single substance, none of whose parts are logically capable of existing alone." (Ala Russell, p. 577).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

attitude of willful autonomy is that which separates and is not real. However, this singleness of substance in Spinoza is so thoroughly monistic that relations and plurality are illusory. And thus again the separateness of being is denied as also in Heraclitus and John the Scot. This paper seeks to avoid this denial of plurality (see comments on Heraclitus).

Leibniz (A.D. 1700) felt that God created the best of all possible worlds by choosing to actualize that one with the largest quantity of beings. This infinite number of substances, i.e. "monads" are separate and cannot interrelate and so are "windowless".[46] He revived the Cartesian theory of two-clocks to explain the semblance of interaction and semblance of causal communication between monads. There is a "pre-established harmony" among monads. And though individual monads communicate only with God, thus achieving for Leibniz a limited unity, he seems to reach even beyond the consistency of his schema to find a further harmony between the monads themselves. This is done by seeking an "existent"[47] with a largeness of being more commonly denominating finite substances than his independent and impassible monad. Another aspect of Leibniz, relevant to this paper is his mind above matter;[48] thus continuing the dichotomy of Parmenides, Plato and Descartes.

---

[46]"Every soul is a world apart, independent of everything else except God...immortal...impassible." Quoted by Russell, p. 593.

[47]"The existent is the being which is compatible with the most things." Quoted by Russell, p. 594.

[48]"I find that every predicate...is comprised in the notion of the subject, and I ask no more." Quoted by Russell, p. 592.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Berkeley (A.D. 1713) carried the dualism and subjective isolation of mind from matter to its extreme in concluding that only mind and mental events exist; thereby denying matter.[49]

Hegel (A.D. 1800) postulated the relation of opposites as central to his thought. Thesis generates antithesis[50] and they unite in synthesis which drives the process into another cycle. And Being and Not-Being unite in Becoming. Hegel feels that there are no separate things and only the whole is real.[51] It will be seen that this concept of being as wholeness is not the same as being as betweenness; especially as the former denies relations. His concept of truth is similar in that it is a process. So that truth cannot be reached except by traversing the whole as process.[52] This concept of dialectical process

---

[49]"The reality of sensible things consists in being perceived... heat and cold are only sensations existing in our minds." Quoted by Russell, p. 649.

[50]"The limitations of the finite do not come from without; its own nature is the cause of its abrogation, and by its own act it passes into its counterpart." Quoted by Russell, p. 733.

[51]"There are not as many as two things in the world; therefore the whole, considered as a unity, is alone real...It follows that relations cannot be real since they involve two things, not one...The only way in which the subject-predicate logic can avoid this difficulty is to say that the truth is not a property of the (subject or first thing) alone, or of the (predicate or second thing) alone, but of the whole. Since everything except the whole has relations to outside things, it follows that nothing quite true can be said about separate things, and that in fact only the whole is real." Ala Russell, p. 733.

[52]"The process, according to Hegel, is essential to the understanding of the result. Each later stage of the dialectic contains all the earlier stages, as it were in solution; none of them is wholly superseded, but is given its proper place as a moment in the whole. It is therefore impossible to reach the truth except by going through all the steps of the dialectic (process)." Ala Russell, p. 734.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

is different from that of betweenness in this paper, for at any between actual truth and being is found. Hegel uses the word Spirit[53] and calls it the only reality...and "the one...homogenous Identity". But his use of Spirit is too similar or same to Idea or Mind as contrasted with matter. He thus in practice perpetuates the dichotomy between mind and matter, essence and existence. The use of Spirit in this paper is also absolute or rather absolutely relative. But Spirit or spirit herein is used to imply the breathing between mind and matter, and between essence and existence, and between all poles and groups of poles. And is not thus more mental than material nor more abstract than particular.

Buber (A.D. 1923) desired a way of revealing and recognizing the presence of God in concrete human experience directly and immediately.[54] He finds this in relationship. The primary thesis of his work therefore is of relationship; all life has and is a primary unity. The secondary thesis of his work is that a dichotomy presently exists and that all

---

[53]"The absolute Idea is thought thinking about itself...Spirit is the only reality, and...its thought is reflected into itself by self-consciousness." (Ala Russell, p. 734); "Reason is the substance of the universe." (Quoted by Russell, p. 736); "The nature of Spirit may be understood by contrasting it with its opposite, namely matter. The essence of matter is gravity; the essence of Spirit is Freedom. Matter is outside itself, whereas Spirit has its center in itself. 'Spirit is self-contained essence'." (Ala Russell, p. 736); "But what is Spirit? It is the one immutably homogenous Infinite -- pure Identity -- which in its second phase separates itself from itself and makes this second aspect its own polar opposite, namely as existence for and in Self as contrasted with the Universal." (Quoted by Russell, pp. 736-7).

[54]Martin Buber, I And Thou (New York: Charles Scribner's Sons, 1958), p. VIII.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

life now swings in estrangement and return between I-Thou and I-It.[55] First, I is separated out of unity within I-Thou and then as subject sees Thou as object, i.e. It within I-It. He felt his search for and subsequent sharing of his finding as a mission, a Spiritual impulsion.[56] He wrote in paradox and poetry. He sounds mystical and is, but will not give up the material existent. His search defies and surmounts but does not deny dichotomies. He retains antinomies as crucial.[57] He sees "process (as) unlimited causality...(and as) the abdication of man before the exuberant world of It".[58] He feels that words as abstract concepts have nothing to do with being as meeting.[59] He sees relationship as meeting. And as such: is mutual and reciprocal,[60] is prior to dichotomy[61] into separation and form,[62] is life,[63] constitutes meaning,[64] and requires risk, submission, and sacrifice.[65] Rhythmicity is central and essential though not dominant.[66] Antinomy and polar tensions are also essential to him.[67] Spirit (as small "s") exists between man and that which is not man and has its meaning as relation.[68]

---

[55] Buber, Ibid., pp. IX,101.

[56] Ibid., p. 123.

[57] Ibid., p. 95.

[58] Ibid., p. 57.

[59] Ibid., p. 77.

[60] Ibid., p. 15.

[61] Ibid., p. 18.

[62] Ibid., pp. 25,27.

[63] Ibid., pp. 11,96.

[64] Ibid., pp. 110,115.

[65] Ibid., pp. 10,12.

[66] Ibid., pp. 17,55,99,101.

[67] Ibid., pp. 95,81

[68] Ibid., p. 93.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Saying Thou, i.e. entering into relation, is an attitude and is spiritual.[69] God is The Thou in whom all other parallel lines of particular relation meet.[70] God is becoming as well as being[71] and as such needs us, i.e. needs relationship. God can only be addressed and not expressed.[72] God is eternal presence.[73] God is the absolute Person, the Person who cannot be limited.[74] As such He has ability to relate to us as persons and is the source of our personness. And first and last he sees God as permeating finiteness.

> Conversation with God...is not...something happening solely alongside or above the everyday. God's speech to men penetrates what happens in the life of each one of us, and all that happens in the world around us...and makes it...the personal speech of God...[75]

In all that has been above reviewed, the thesis of this paper and its author are in strong support of Buber. In this sense Buber is motivated by the same mission and sees the same Presence in the everyday. Many of his words are even the same. And he finds God's Spirit active in relationship, which is central to this paper also.

This paper's thesis is distinct from Buber's in several ways: He was not read until 1973, fifteen years after Jesus Christ, i.e.

---

[69] Buber, Ibid., p. 125.

[70] Ibid., pp. 33,45,75,79.

[71] Ibid., p. 82.

[72] Ibid., p. 81

[73] Ibid., p. 106.

[74] Ibid., p. 136.

[75] Ibid., p. 136.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

intersection as being, had been seen by this author.[76] He was read after fifteen years had already been expended in developing this thesis and it was complete. This paper is less polar in emphasis than Buber. This is true even though it is declared that primary unity as relation is Buber's main concern and that I-Thou and I-It are secondary.[77] For in spite of this assertion, most of the reader's attention is directed to I-Thou and I-It, i.e. the double movement. He himself says that, "Our knowledge of twofold nature is silent before the paradox of the primal mystery".[78] What Buber calls the paradox of the primal mystery (i.e. primary unity) is what this paper focuses on; not poles even though they relate, but betweenness. Betweenness: as spirit, as an attitude of relating, as the breathing being of poles as they relate, as being, as the only being, as being itself. This paper is more radical regarding relationship; for herein betweenness is seen as the only being. In this paper meeting can occur without a man being necessary to call it forth. Buber says that content and form do not inherently contain life. For this they need the Thou, the central Thou.[79] And only man can call this out. It is not clear if he sees being, form and function as synonymous within relationship. This paper's betweenness is at length to show that herein being, form and function are not separable. Buber's separated "It" seems to be at times only an object and

---

[76]This was not the time of the author's new birth in Christ which was 03-03-1946.

[77]Buber, Ibid., pp. IX,27,101. [78]Ibid., p. 101.

[79]Ibid., p. 46.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

becomes being only when confronted as Thou by another person.[80] And although his separated "I" seems not to lose its reality, it is not clear if this separated "I" loses its beingness.[81] But it is clear that a man by definition seems to live in the two-fold "I" and thus swings between connection and disconnection. This would seem to imply that he passes in and out of relation. By contrast, this paper's betweenness has by definition all aspects of being even when not disclosed. And its beingness is its swinging even if this is at one time more limited than at another time. Buber seems not to perceive the betweenness within a being separated from larger relationship. He says only that a separated "It" is real. He says that basic being is "isness".[82] But his beings do not seem to carry "isness" within them. It seems only to be called out by another. He seems thus to miss the relationship within. And further, this "isness" seems only to be called out by man.[83] Indeed, the world of relation described by Buber is only between person and nature, person and person, person and spiritual beings.[84] The betweenness described in this paper is also within and among the most single and solitary stone as well as word or number. Buber not only does not describe relationship within a separated being but he denies it. He says, "That spirit exists in man...is...colossal illusion...".[85] And again, "Spirit (small "s") is not in the "I", but between I and Thou.

---

[80] Buber, Ibid., p. 40.

[81] Ibid., p. 63.

[82] Ibid., p. 112.

[83] Ibid., pp. 93,70,40,63.

[84] Ibid., pp. 6,127,135.

[85] Ibid., p. 93.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

It is not like the blood that circulates in you, but like the air in which you breathe".[86] His emphasis is that man lives in relation with others outside himself; and as such his emphasis is commendable and correct. But the point remains that he does not see relationship within a separate being; even within a human being. There is another difference between this paper and Buber. In dividing relationships into preliminal (man and nature), liminal (man and man), and superliminal (man and spirit),[87] he concludes that there is no unified answer as to how reciprocity can exist between a person and things as well as between a person and persons, and a person and God.[88] This paper is at length to show the common denominator and a unified answer. In short, this paper focuses on betweenness and not on relators. But in finding it necessary to differentiate this paper from Buber, there remains the strongest inner bond and brotherhood both to his calling of God and that to which he is called.

Bergson (A.D. 1927) revives the mysticism of Heraclitus.

> An identical process must have cut out matter and (mind) the intellect, at the same time, from a stuff that contained both.[89]

This cutting out each from the other produced thus a dichotomy making them each separate from the whole, i.e. life.[90] He seems to see spirit

---

[86] Buber, Ibid., p. 39.

[87] Ibid., pp. 6,127,135.

[88] Ibid., pp. 125-131.

[89] Quoted by Russell, p. 798.

[90] "The intellect is characterized by a natural inability to understand life." Quoted by Russell, p. 794.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

as a collection of separate occasions into successive duration and as such is very being.[91] Thus spirit (as memory) is very being and is an intersection. His view of being as collected occasions and as duration is further expressed by denying being to separated things.[92]

Heidegger (A.D. 1927) contends in his book An Introduction to Metaphysics[93] that, in Western culture and even as early as in classical Greek culture, being has gone out of language. Form and content are only distant cousins in the symbol of words. Man had come to conceptualize himself as an empty symbol for his being. As a philologist Heidegger analyzes words in pre-classical Greece to arrive at a pre-Platonic and non-dichotomized understanding of words relating to the substance, shape, and situation, i.e. the fact, form and function of life. To do this, he uses three German words freshly as neologisms. These are: Sein, Seiendes, and Dasein, i.e. being, that-being, and that-being-there.

To illumine the substance, fact, essence, being, or Sein of life he analyzes four Greek words; einai, phuo, phao, and aletheia.

---

[91] "If, then, spirit is a reality, it is here in the phenomena of memory, that we come into touch with it experimentally." (Quoted by Russell, p. 797); "Duration is the very stuff of reality, which is perpetual becoming, never something made...It is above all in memory that duration exhibits itself." (Quoted by Russell, p. 796); "(This memory is) just the intersection of mind and matter." (Quoted by Russell, p. 796).

[92] "There are no things, there are only actions." "Form is only a snapshot view of a transition, (and the philosopher) will see the material world melt back into a single flux." Quoted by Russell, p. 798.

[93] Martin Heidegger, An Introduction to Metaphysics (New York: Anchor Books, 1961).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Einai = "to be" or "self-standing". From "Sanskrit 'Asus', that which out of itself stands and which moves and rests in itself".[94] There is thus an enduring quality which does not refer to beginning or ending. In this word's etymology and in fact in all forms of early Greek present tenses there is an appreciation of time not as point but as process. Time as we now think it is not found here. We think it marked off. To be in the sense of einai is simply process rather than here or now as opposed to there and then. "Self-standing" is permanent presence not only from the standpoint of continuity but also in the sense of stamina. Within being itself is found all the energy as well as all the time it needs to endure. Phuo = "to bring forth, to be powerful". In passive voice it means "to emerge, of itself to come to stand and remain standing". From this root he traces "physics". Phao. In intransitive or passive voice it means "to shine, to thus be shown or show itself and thus appear".[95] Because the early Greeks described physis, i.e. physics, i.e. nature by phuo and phao they express a view of the existent which emerges out of itself. And thus the existent and essence are related as is an emergent to its source. There is a quality of emergency and endurance to being. This view of nature is that also of einai or sheer being itself. And thus Heidegger said that for these early Greeks nature was a straightforward description of being; it was being.

---

[94]Heidegger, Ibid., p. 59.

[95]Joseph H. Thayer, A Greek-English Lexicon of the New Testament (New York: American Book, 1889), pp. 647,661; Heidegger, Ibid., p. 59.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Life was being and being was life. No more and no less. Aletheia = "truth, unconcealment, that which has not only the name but the corresponding nature".[96] Heidegger thus finds in being a disposition toward self-revelation, an emerging into exposition. "The essence of being is un-concealment."[97]

To illumine the shape, form, existent, that-being, or Seiendes of life he analyzes five Greek words; ginomai, phenomenon, telos, morphe, and logos. Ginomai = "To become".[98,99] Phenomenon. From phao. "To appear, become evident, exposed to view."[100] This is related to the "flare-up" quality of phao. Telos = "End, limit, that by which a thing

---

[96]Thayer, pp. 26-7 and Heidegger, pp. 86-7,90.

[97]Heidegger, p. 89.

[98,99]Thayer, pp. 115-7 and Heidegger: "To become means 'to come to being'. Plato differentiates three classes: (1) to gigomen, that which becomes; (2) to en hoi gignetoi, that wherein it becomes, the medium in which a thing in process of becoming forms itself and out of which, once become, it emerges; (3) to hothen aphomoicoumenon, that whence that which becomes derives the standard of resemblance; for everything in process of becoming, that becomes something, anticipates what it is going to become and takes it as a model." Heidegger, p. 54.

"That wherein something becomes refers to what we call 'space'. The Greeks had no word for 'space'. This is no accident; for they experienced the spatial on the basis not of extension but of place (topos); they experienced it as (chora); which signifies neither place nor space but that which is occupied by what stands there. The place belongs to the thing itself." Quoted by Heidegger, p. 54.

[100]Thayer, p. 648.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

is finished, the end to which all things relate, purposed fulfillment".[101,102] Morphe = "The external appearance".[103] "That which places itself in its limit, completing it, and so stands, has form, morphe. Form as the Greeks understood it derives its essence from an emerging placing-itself-in-the-limit."[104] Logos = "A collecting, collection". Later it is "a word" or sometimes "an event".[105] Heidegger describes the original meaning of logos as permanent gathering.[106]

[101,102]Thayer pp. 619-20 and Heidegger, p. 50: "Limit and end are that wherewith the essent begins to be. It is on this basis that we must understand the supreme term that Aristotle used for being, entecheia "the holding-itself-in-the-ending".

[103]Thayer, p. 418.

[104]Heidegger, p. 50.

[105]Thayer, pp. 380-1.

[106]"Long after the noun logos had come to mean discourse and statement it retained its original meaning in the sense of 'relation of the one to the other'. He also quotes Homer's Odyssey in defense of the 'collected' meaning. And Heraclitus is referred to as saying in Fragment 2: 'logos is this togetherness in the essent'. What do these fragments tell us?...that (1) permanence and endurance are characteristic of logos; (2) it is togetherness in the essent, the togetherness of all essents, that which gathers; (3) everything that happens, i.e. that comes into being, stands there in accordance with this permanent togetherness; this is the dominant power...So logos means here collecting collectedness, the primal gathering principle." (Heidegger, p. 108); "Logos is the steady gathering, the intrinsic togetherness of the essent." (Ibid., p. 110); "Heraclitus says in Fragment 8: 'Opposites move back and forth, the one to the other; from out of themselves they gather themselves'. The conflict of the opposites is a gathering, rooted in togetherness, it is logos." (Ibid., p. 111); "Panta rhei, i.e. everything flows" (which words are attributed to Heraclitus) do not mean that everything is mere continuous and evanescent change, pure impermanence; no, they mean that the essent as a whole, in its being, is hurled back and forth from one opposition to another; being is the gathering of this conflict and unrest." "Gathering is never a mere driving-together and heaping-up. It maintains in a common-bond the conflicting

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

"Aristotle says: 'taxis de pasa logos'. 'All order has a way of bringing together.'" The form of being is thus related to the fact of being as the oak tree to the acorn, as the baby to the conceiving act of love. Form is the mighty standing-in-itself of being which develops through emergence and unconcealment into becoming, shining appearance, and finally a holding-itself-in-the-limit. So that there is a gathered-togetherness of all jutting into form of being as so delimited by the "primal principle of gathering" or else form is "shattered"[107] by the power of being.

To illumine the situation, function, historicity, that-being-there or Dasein of life he analyzes three Greek words; krinein, noein, and to deinotaton. Krinein = "To separate".[108] By decision man can decide against mere form and this decision "is the foundation and proof of the pursuit of being and the battle against (mere form)".[109] Noein = "Apprehension in the sense of understanding".[110] Heidegger interprets this word as "a receptive bringing to stand".[111] He says, "where being

---

and that which tends apart. It does not let them fall into haphazard dispersion. In thus maintaining a bond, the logos has the character of permeating power, of physis. It does not let what it holds in its power dissolve into an empty freedom from opposition, but by uniting the opposites maintains the full sharpness of their tension." (Quoted by Heidegger, p. 113).

[107] Ibid., p. 149.

[108] Thayer, pp. 360-1.

[109] Quoted by Heidegger, p. 146.

[110] Ibid., p. 116.

[111] Ibid., p. 116.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

prevails, apprehension prevails and happens with; the two belong together. Apprehension is the receptive bringing-to-stand of the intrinsically permanent that manifests itself."[112] Heidegger therefore differs from; Parmenides' followers, the popular and persistent interpretation of Parmenides, Plato and Descartes who upon the basis of Parmenides and his "to gar auto noein estin te kai einai" concluded that thinking and being are same and that thought and mind are prior to and more sure than things and matter. Heidegger sees thought as integral to being but not as apprehending being. And thus Heidegger claims there is no dichotomy between knowing and being. They are reciprocally constitutive, each of the other. And in the process between, history is constituted. To deinotaton = "The most powerful".[113] But Heidegger insists on taking this phrase from the Antigone of Sophocles[114] and

---

[112]Heidegger, p. 117; "Apprehension, as Parmenides says (Fragment 5: to gar auto noein estin te kai einai), is not a faculty belonging to a man already defined; apprehension is rather a process in which man first enters into history as a being, an essent, i.e. (in the literal sense) comes into being.

"Apprehension is not a function that man has as an attribute, but rather the other way around: apprehension is the happening that has man. That is why Parmenides always speaks simply of noein, of apprehension. What is accomplished in this maxim is nothing less than the knowing appearance of man as historical being (as the historical custodian of being).

"This, for the West, is the crucial definition of being-human..." (Ibid., p. 119); "The maxim does not say: 'thinking and being are the same'. It says: there is a reciprocal bond between apprehension and being." (Ibid., p. 119); "....Parmenides' maxim does not say that being should be understood on the basis of apprehension, i.e. as something merely apprehended; it says rather that apprehension should be considered for the sake of being. Apprehension should so disclose the essent as to put it back in its being." (Ibid., p. 153).

[113]Ibid., p. 126.

[114]Lines 332-75.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

interpreting it as "the strangest of all".[115] He says this inherent power which tends toward violence "surpasses the limit of the familiar"[116] and is thus not merely "the most powerful" but also the most unfamiliar or strange. This inherent power which tends toward violence casts us out of the "homely". "The unhomely prevents us from making ourselves at home."[117] Because of this estrangement, man is the strangest of all beings.[118] In this violent stranger, Heidegger finds historical man or what he calls human-being, that-being-there. A man of anxiety and stress; torn by conflict between his own inner creative emerging power and the dominant order of the universe. Which order

---

[115]Heidegger, p. 127.

[116]Ibid., p. 127.

[117]Ibid., p. 127.

[118]"To be the strangest of all is the basic trait of the human essence, within which all other traits must find their place. In calling man 'the strangest of all' it gives the authentic Greek definition of man. We shall fully appreciate this phenomenon of strangeness only if we experience the power of appearance (phuo) and the struggle with it as an essential part of being-there (i.e. Dasein or 'being' in its human function of participating in history)." (Ibid., p. 127); "(And the historical man) sails into the very middle of the dominant order; he tears it open and violently carries being into the essent (the formed); yet he can never master the (emerging violence of being). Hence, he is tossed back and forth between structure and the structureless...Both, each in its different way, fling him out of home...The violent one, the creative man...stands at all times in venture. In venturing to master being, he must risk the assault of the nonessent." (Ibid., p. 135); "Man is forced into such a being-there, hurled into the affliction of such being, because the (emerging violence of being) as such, (that it may) appear in its power, requires a place, a scene of disclosure. The essence of being-human opens up to us only when understood through this need compelled by being itself. The being-there of historical man means: to be posited as the breach into which the (emerging violence) of being bursts in its appearing, in order that this breach itself should shatter against being...Thus that being-there of the historical man is the breach through which the being embodied in the essent (the formed) can open." (Ibid., pp. 136-7).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

though formed lacks being without his power of relating it all through himself. Thus, the function of being as seen by Heidegger, is found in relationship. In this relationship of himself to the universe, man is driven to decide between form and being (and the abyss of failure). And in his own violent way he seeks to relate form and being, shape and substance, into a permanent gathering. In so doing, he gathers form about himself.

In conclusion. Heidegger contends that historical commitment is the source, substance, shape, situation, summation and test of being. Fact, form, and function are the same for the man of history. One flows naturally into the other and there is a mutual inter-dependence. When one fails so do the others. When one is fulfilled so are the others. Space and time are not important as separate entities but are natural inherents of the three concepts. Truth and beauty are also not separate entities but are inherent in the conformity of fact, form, and function to each other. Man is seen as questioning.[119] As a breach of becomingness into which being bangs, he wonders: why fashion forms at all; why not simply no forms, would it not be simpler for me? How is it with this being which seeks shape upon me as an anvil? And what is the meaning of being itself? Why be at all? This questioning becomes the ground of anxiety but also the very ground of his own being. He is incorrigibly venturesome[120] as a result of this emerging question which

---

[119]Heidegger, pp. 14-5,24-5,172.

[120]Ibid., p. 135.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

is the source of his being and form and function. And he is led into the chaos of unformed being. Out of this conflict which bangs against his form, he creates. Because he is unformed if he doesn't venture, and shattered sometimes into destruction if he does venture, he staggers[121] more than stands. He is decisive.[122] Posited as the maker of being or nonbeing; his own being, nonbeing and form hang in the balance and he becomes a judge of value and an apprehended-apprehender.[123] He gathers conflicting tendencies into a coherent and stable universe. In so doing he gathers form about his own being and his logos becomes the ground of history.[124] His logos is the primal gathering principle for new forms of new facts and in relating these he creates space and movement and change and time.[125] He is always almost.[126] Forever at neither being nor form. Forever he is functioning, a breach banged forever by being, a forger for forms, an anvil for asking. Not ever arrived but arriving. Yet his universe he makes unceasingly and history he cannot stop creating...man in motion. But ever he is doomed.[127] Unable to escape history. He can never be more than its participating subject. Almost ever is its servant. And sooner or later he is its non-participating object ...his motion stops and he is not man.

---

[121] Heidegger, pp. 25,135.

[122] Ibid., p. 146.

[123] Ibid., pp. 119,141-2.

[124] Ibid., pp. 46,35,146,137,140-3.

[125] Ibid., pp. 71,137,54.

[126] Ibid., p. 135.

[127] Ibid., p. 136.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Heidegger contributes to and anticipates this paper's hypothesis of betweenness as being. He does so by: seeing words as being and not forms without life. He sees logos as principle of gathering and not as mere reason or logic. He would see the oneness inherent within multiple words suggested by this author; source, substance, shape and situation and summation and also fact, form and function. He sees energy and shape as not dichotomized. He sees the nature, i.e. physis of being as more than change and similarly interprets the Heraclitan flux. He sees the power of being as one with the form i.e. logos of being. There are to him merely two aspects of being; the turn and return, the bound and rebound of being. Physis has thrust-into-the-limit built in. And logos is permeated with power. Thus they are aspects of each other and twined as twins.

Heidegger differs from this paper's hypothesis that betweenness is being. He does so by not explicitly saying so. He is also pessimistic about man. And his historical man finds no peace. There is an almost inherent hostility between beings; at least a destructiveness that cannot be solved. Man and beings are fated to final fracture in the banging and to eventual failure. He also differs in that he does not identify betweenness as spirit and define each as an attitude of relating. And he does not see Spirit as God breathing proclivity and passion, as being itself through every stone and person. He does not see God as the breathing being of every being and as Spirit in whom we live.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

C. Psychosomatics

Psychosomatics as well as physics and philosophy has precedents for this paper's hypothesis that betweenness is being. The large amount of research given to the psychological-somatic interface since the early 1900s has done much to dispel the mind-matter dichotomy of Parmenides, Plato and Descartes. In this section of the Precedent to the thesis of betweenness as being, it is desired to briefly describe the psychosomatic interface and to suggest that the communicating systems of the human body give an insight to betweenness as being. One axis between polarities will be selected as descriptive of other such axes acting in rhythmic relation; the midbrain (hypothalamus and pituitary) and the adrenal medulla axis. Please note the betweenness communicating; external environment and midbrain, midbrain and adrenal medulla, adrenal medulla hormones and other organ systems of the body, muscular systems of the body and the external environment.

The adrenal glands are two and situated on top of each renal (or kidney) gland. The medulla (or inside aspect) was known to secrete a hormone, adrenalin. In 1909, Cannon recognized that many physiological changes of adrenalin-influence are common to emotional arousal; i.e. dilatation of pupils, fast pulse, pilo-erection, and inhibition of gastro-intestinal function. He therefore tested whether or not the adrenal medulla could not secrete adrenalin in response to emotional stimuli. In 1911 he found that when a cat was placed in a holder and frightened by a barking dog, "detectable amounts of adrenalin appeared

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

in (the blood) whereas none was detectable under basal conditions".[128]

Studies on psychological stress to this gland then proceeded under three categories; studies of stressful life and laboratory situations in humans, in animals, and psychiatric disorders in patients. And in 1914 Cannon postulated the "emergency function" i.e. fight or flight theory of adrenal medulla function.[129] In 1946 the demonstration of the natural occurrence of noradrenalin in the body and of its elaboration by the adrenal medulla made it necessary to review the function of the adrenal medulla.[130] In 1953 evidence was found that separate cell types in the adrenal medulla secreted these two hormones; adrenalin and noradrenalin.[131] And the adrenal medulla was found to selectively secrete these two hormones upon stimulation of separate areas in the midbrain (hypothalamus).[132]

---

[128]John W. Mason, "The Scope of Psychoendocrine Research", Journal of Psychosomatic Medicine, XXX (1968), 572.

[129]"Confirmatory and supplementary investigations by Cannon and others led him to postulate in 1914 the 'emergency function' theory of adrenal medulla function based on the view that the many physiologic consequences of adrenalin release are each 'directly serviceable in making the organism more efficient in the struggle which fear or rage or pain may involve'." Ibid.

[130]U. S. Euler, "A Specific Sympathomimetic Ergone in Adrenergic Nerve Fibers (sympathin) and its Relation to Adrenalin and Noradrenalin", Acta Physiologica Scandinavica, XII (1946), 73.

[131]N. A. Hillarp, "Evidence of Adrenaline and Noradrenaline in Separate Adrenal Medulla Cells", Acta Physiologica Scandinavica, XXX (1953), 55.

[132]E. S. Radgate, "Nature of Sympathetica-Adrenal Discharge Under Conditions of Excitation of Central Autonomic Structures", American Journal of Physiology, CLXXIV (1953), 475.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

A brief summary of differentiating effects of these two hormones given exogenously[133] under basal conditions upon the intact animal including man is presented below.[134]

	ADRENALIN		NORADRENALIN
Blood vessels to skin	Constrict	(more than)	Constrict
Blood vessels to muscle	Dilate		Constrict
Blood pressure	Systolic up		Diastolic up
Cardiac output	Up		Down
Heart rate	Up		Same or down
Basal metabolism rate	Up		Same
Blood sugar	Up		Same

The baseline function of adrenalin therefore immediately prepares the organism for increased muscular efficiency and function and thus depletes the body's energy store whether it is actually needed or not. And it would tend to make the animal unable to postpone action or be capable of further cool appraisal.

Noradrenalin is more conservative and general in its preparation of the body for action. Blood supply is shunted away from processes (such as muscle, skin, digestion and kidney) to brain and more efficient heart action. A consequence of this is the cool, poised, alert animal with every sensory receptor ready. The animal is not yet committed to action but aware and concerned.

Continuing studies showed aggressive animals to have higher concentrations of noradrenalin in the adrenal gland than non-aggressive

---

[133] i.e. introduced from outside the body as by a pill or needle.

[134] This is based on common knowledge found in medical; textbooks, pharmacy, or practice.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

animals.[135] And the literature continued to support the thesis that anger, hostility, or aggressive impulses were associated with blood pressure elevation.[136] In 1953 a differentiation of these hormones was theorized following studies in humans which indicated that fear was related more to secretion of adrenalin alone and anger more to a mixture of noradrenalin and adrenalin.[137] In 1954 it was theorized following experiments in living animals that a differentiation of these hormones may be postulated in terms of direction of aggression. "Anger-in" was found related to predominantly adrenalin secretion and "anger-out" related to predominantly noradrenalin secretion.[138] In 1958 adrenalin release was found related to psychological stress of anxiety and unpredictable coping activity whereas noradrenalin release was more related to anger and conditioned and predictable coping activity.[139] In 1959

---

[135]John W. Mason, "A Review of Psychoendocrine Research on the Sympathetic - Adrenal Medullary System", Journal of Psychosomatic Medicine, XXX (1968), 632.

[136]Ibid.

[137]Albert F. Ax, "Physiological Differentiation Between Fear and Anger in Humans", Journal of Psychosomatic Medicine, XV (1952), 433.

[138]Daniel H. Funkenstein, "The Direction of Anger During a Laboratory Stress-Inducing Situation", Journal of Psychosomatic Medicine, XVI (1954), 404.

[139]John W. Mason, "Concurrent Plasma Epinephrine, Norepinephrine and 17-Hydroxycorticosteroid Levels During Conditioned Emotional Disturbances in Monkeys", Journal of Psychosomatic Medicine, XXIII (1958), 344.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

studies that seemed to confirm the above showed adrenalin release related to startle situations. Cold pressor and exercise situations evoked more of a noradrenalin release.[140] There has also been found to be significant inter-individual differences; i.e. one particular subject may react differently than another. Most studies have been over a short period of time; usually less than 72 hours. And there have been to date few concurrent other endocrine parameters studied.

In summary then psychological stress does seem to change the baseline quantitative endogenous secretion of the adrenal medulla and as follows in the table. It should be noted that these stresses and secretions are not mutually exclusive. i.e. this table emphasizes a quantitative and not a qualitative change. There are studies indicating a qualitative change but these studies are few, are for longer periods of time and less controlled and therefore not reported in this study.

ADRENALIN		NORADRENALIN
Aggression	(less than)	Aggression
Fear - anxiety		Anger
Anger-in		Anger-out
Unpredictable	(coping activity)	Predictable

The direction of adrenalin predominance in stress can be crudely summarized as indicating either a severely threatening environment or a loss of ego control, unjustified and ineffective burning of energy and

---

[140]Richard Sternback, "A Comparative Analysis of Autonomic Responses in Startle", Journal of Psychosomatic Medicine, XXII (1959), 204.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

gross imbalance of endocrine control.[141,142] The direction of noradrenalin predominance in stress can be crudely summarized as suggesting an aggressive mode in a predictable situation.

Various studies have indicated communication between the adrenal medulla and other functions of the body.[143] In general, the descending path is from the midbrain (usually referred to as the animal or emotion center) i.e. thalamus and hypothalamus through the anterior pituitary, the sympathetic division of the autonomic or involuntary nervous system directly to the adrenal medulla. Here a hormone is dispersed which activates the gland to secrete adrenalin and noradrenalin. This is the main pathway. But the cortex (or abstracting or more human part of the brain) also can influence the midbrain. It is via the cortex and midbrain that psychological abstractions and affects enter the pathway. There are also feedback mechanisms which influence the midbrain. i.e. The level of circulating adrenalin and noradrenalin moderates how energetically the hypothalamus stimulates the adrenal medulla via the pituitary and the autonomic nervous system.

---

[141] Mason, "Concurrent Plasma Epinephrine...", p. 344; Frank Netter, Nervous System (New York: CIBA Pharmaceutal, 1962), p. 154.

[142] Though not proven herein, it is also the picture of anger out of control; i.e. rage or violence.

[143] Richard E. Whalen, Hormones and Behavior (Princeton: Van Nostrand, 1967), p. 8.

John W. Mason, "Organization of the Multiple Endocrine Responses to Avoidance in the Monkey", Journal of Psychosomatic Medicine, XXX (1968), 774. Mason, "'Over-all' Hormonal Balance as a Key to Endocrine Organization", Journal of Psychosomatic Medicine, XXX (1968), 791.

Victor Hall (ed.) Brain and Behavior III (Los Angeles: University of California Press, 1966).

Purpura (ed.) The Thalamus (New York: Columbia University Press, 1966).

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Is this feedback negative or positive? A positive feedback loop perpetuates itself and a negative feedback loop modifies itself into balance. The work of Callaway[144] suggests a negative feedback function. It would seem that if a negative feedback loop does exist and if the midbrain comes to feel psychologically threatened that then an increased level of circulating balanced adrenal medulla hormones would induce a more relaxed and confident psychological stance.

To test this hypothesis and in order to help deaf patients who have misperceived the external environment as inordinately stressful with consequent midbrain and emotional tension, hyperactivity and decreased attention span, the author has given exogenous adrenalins to these deaf persons over a period of four years.[145] This procedure for deaf, mature persons has never been reported in the literature. But it has been used and reported by others for several years with hyperactive children. The response in these deaf adults has supported the thesis of midbrain-adrenal medulla axis as a negative feedback loop. i.e. increased amounts of circulating adrenalins in these patients decreases subjective psychological stress. This literature review and clinical study thus lay supporting precedence from another science that a person in his mind-matter interface is a betweenness of interrelating systems. The negative feedback loop functions as does breathing. Inspiration stimulates expiration and this stimulates inspiration. This review and

---

[144] Enoch Callaway, "Sympathetic Activity and Perception", Journal of Psychosomatic Medicine, XV (1952), 443.

[145] Beginning in Spring 1971.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

study support this paper's hypothesis that being is a type of breathing, that being exists in the imbalanced between, that valenced leaning or attitude of relating describes the between and as such is being.

-30-

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

BIBLIOGRAPHY

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

BIBLIOGRAPHY

CHAPTER I

INTRODUCTION

Bugental, James. Challenges of Humanistic Psychology. New York: McGraw-Hill, 1967.

Cobb, Jr. John B. "Ontology, History and Christian Faith". Religion In Life, XXXIV (Spring 1965), 270-287.

Dubos, Rene. A God Within. New York: Charles Scribner's Sons, 1972.

Durant, Will and Ariel. The Lessons of History. New York: Simon & Schuster, 1968.

Frankl, Viktor. The Will to Meaning. New York: American Library, 1970.

Kapleau, Philip. The Three Pillars of Zen. Boston: Beacon Press, 1967.

Marcuse, Herbert. Eros & Civilization. New York: Random House, 1955.

Maslow, Abraham. The Farther Reaches of Human Nature. New York: Viking Press, 1971.

May, Rollo. Existence. New York: Simon & Schuster, 1967.

Perls, Fritz. Gestalt Therapy Verbatim. New York: Bantam Books, 1971.

_____. Gestalt Therapy, I and II. New York: Dell, 1951.

Fagen, Joen and Irma Lee Shepherd (ed.) Gestalt Therapy Now. New York: Harper & Row, 1970.

Rieff, Philip. The Triumph of the Therapeutic. New York: Harper & Row, 1968.

Schweitzer, Albert. The Quest of the Historical Jesus. New York: Macmillan, 1961.

Wahl, Jean. A Short History of Existentialism. New York: Philosophical Library, 1949.

Whitehead, Alfred North. Science and the Modern World. New York: Free Press, 1925.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Wittgenstein, Ludwig. Tractatus Logico - Philosophicus. New York: Humanities Press, 1961.

_____. Tractatus. Ed. by Erik Stenius. New York: Cornell University Press, 1964.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

BIBLIOGRAPHY

CHAPTER II

PAUL TILLICH

1932 Tillich, Paul. The Religious Situation. New York: World, 1967.

1936 _____. On the Boundary. New York: Charles Scribner's Sons, 1966.

1928-1948 _____. The Protestant Era. Chicago: University of Chicago Press, 1948.

1941-1963 _____. Morality and Beyond. New York: Harper & Row, 1963.

1951 _____. Biblical Religion and the Search for Ultimate Reality. Chicago: University of Chicago Press, 1955.

1951 Vol.I _____. Systematic Theology. Chicago: University of Chicago Press, 1951.

1952 _____. The Courage to Be. New Haven: Yale University Press, 1952.

1953 _____. Love, Power, and Justice. New York: Oxford University Press, 1954.

1955 _____. The New Being. New York: Charles Scribner's Sons, 1955.

1955-1963 _____. The Eternal Now. New York: Charles Scribner's Sons, 1963.

1956 _____. Dynamics of Faith. New York: Harper & Row, 1958.

1957 Vol.II _____. Systematic Theology. Chicago: University of Chicago Press, 1957.

1959 _____. Theology of Culture. New York: Oxford University Press, 1964.

1963 _____. Ultimate Concern; Tillich in Dialogue. New York: Harper & Row, 1965.

1963 Vol.III _____. Systematic Theology. Chicago: University of Chicago Press, 1963.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

1965 Tillich, Paul. My Search for Absolutes. New York: Simon & Schuster, 1967.

1967 Vol.I - III _____. Systematic Theology. Chicago: University of Chicago Press, 1967.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

BIBLIOGRAPHY

CHAPTER III

ERIK H. ERIKSON

1950 Erikson, Erik H. Childhood and Society. New York: Norton,. 1950.

1958 _____. Young Man Luther. New York: Norton, 1958.

1959 _____. Identity and the Life Cycle: Selected Papers. (Psychological Issues, I, 1) New York: International Universities Press, 1959.

1962 _____. "Youth: Fidelity and Diversity". Daedalus, XXIX:1 (1962), 5-27, as reprinted in Erikson, The Challenge of Youth. New York: Anchor Books, 1965.

1964 _____. Insight and Responsibility. New York: Norton, 1964.

1967 Evans, Richard I. Dialogue With Erik Erikson. New York: Dutton, 1969.

1967 Erikson, Erik H. Identity: Youth and Crisis. New York: Norton, 1968.

1968 _____. "On the Nature of Psycho-Historical Evidence: In Search of Gandhi". Daedalus, XCVII:3 (Summer 1968), 695-730.

1969 _____. Gandhi's Truth. New York: Norton, 1969.

1970 _____. "Autobiographic Notes on the Identity Crisis", Daedalus, XCIX:4 (1970), 730-759.

Hall, Calvin S. and Gardner Lindzey. Theories of Personality. New York: Wiley, 1970.

Köhler, Wolfgang. The Task of Gestalt Psychology. Princeton: Princeton University Press, 1964.

Nelson, Waldo E. Textbook of Pediatrics. Philadelphia: Saunders, 1959. p. 26.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

BIBLIOGRAPHY

CHAPTER IV

STATISTICAL STUDY

Crow, Edwin L., Frances A. Davis, and Margaret W. Maxfield. Statistics Manual. New York: Dover, 1960.

Freund, John E., and Frank J. Williams. Dictionary/Outline of Basic Statistics. New York: McGraw-Hill, 1966.

Hays, William L. Statistics. New York: Holt, Rinehart and Winston, 1963.

_____. Basic Statistics. Belmont, CA: Brooks/Cole, 1969.

Moroney, M. J. Facts from Figures. Baltimore: Penguin Books, 1951.

Wallis, W. Allen, and Harry V. Roberts. The Nature of Statistics. New York: Free Press, 1962.

The author's private files of patients for sample space of population here studied.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

BIBLIOGRAPHY

APPENDIX

A. Physics

Asimov, Isaac. The Universe. New York: Walker, 1966.

Barnett, Lincoln. The Universe and Dr. Einstein. New York: New American Library, 1964.

Bohm, David. Causality and Chance in Modern Physics. New York: Harper & Brothers, 1957.

Bronowski, J. The Common Sense of Science. New York: Vintage Books, 1953.

Cohen, I. Bernard. The Birth of a New Physics. New York: Anchor Books, 1960.

Einstein, Albert. Essays in Science. New York: Philosophical Library, 1933.

Feuer, Lewis S. Einstein and the Generations of Science. New York: Basic Books, 1974.

Kaufman, William J., III. Relativity and Cosmology. New York: Harper & Row, 1973.

Toulmin, Stephen (ed.) Quanta and Reality. New York: Meridian Books, 1964.

B. Philosophy

Buber, Martin. Eclipse of God. New York: Harper & Row, 1957.

_____. I And Thou. New York: Charles Scribner's Sons, 1958.

_____. A Believing Humanism. New York: Simon & Schuster, 1967.

Hegel, Georg W. F. The Philosophy of History. New York: Dover, 1956.

Findlay, J. N. The Philosophy of Hegel. New York: Collier Books, 1958.

Heidegger, Martin. An Introduction to Metaphysics. New York: Anchor Books, 1961.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Kierkegaard, Søren. The Concept of Dread. Princeton: Princeton University Press, 1957.

_____. Either/Or I. New York: Anchor Books, 1959.

_____. Journals. New York: Harper & Row, 1959.

_____. The Point of View for my Work as an Author. New York: Harper & Row, 1962.

Nietzsche, Friedrich. Thus Spake Zarathustra. New York: Modern Library, n.d.

_____. The Basic Writings. Ed. by Walter Kaufman. New York: Random House, 1968.

_____. The Will to Power. New York: Random House, 1967.

Russell, Bertrand. A History of Western Philosophy. New York: Simon & Schuster, 1945.

Thayer, Joseph H. A Greek-English Lexicon of the New Testament. New York: American Book, 1889.

C. Psychosomatics

Adsett, C. A. "Changes in Coronary Blood Flow and Other Hemodynamic Indicators Induced by Stressful Interviews". Journal of Psychosomatic Medicine. XXIV (1961), 331.

Alexander, Franz. "Development of Psychosomatic Medicine". Journal of Psychosomatic Medicine. XXIV (1961), 13.

Ax, Albert F. "Physiological Differentiation Between Fear and Anger in Humans". Journal of Psychosomatic Medicine. XV (1952), 433.

Callaway, Enoch. "Sympathetic Activity and Perception". Journal of Psychosomatic Medicine. XV (1952), 443.

Chusid, Joseph. Correlative Neuroanatomy and Functional Neurology. Los Altos, CA: Lange Medical Publishers, 1964.

Clemens, Theodore L. "Autonomic Nervous System Responses Related to the Funkenstein Test". Journal of Psychosomatic Medicine. XIX (1956), 267.

_____. "Psychophysiological Method for Evaluating Medication by Repeated Exposure to a Stressor Film". Journal of Diseases of the Nervous System. XXVIII (1967), 98.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Euler, U. S. "A Specific Sympathomimetic Ergone in Adrenergic Nerve Fibers (sympathin) and its Relation to Adrenalin and Noradrenalin". Acta Physiologica Scandinavica. XII (1946), 73.

Frankenhaeuser, Marianne. "Catecholamine Excretion as Related to Cognitive and Emotional Reaction Patterns". Journal of Psychosomatic Medicine. XXX (1968), 109.

Funkenstein, Daniel H. "The Direction of Anger During a Laboratory Stress-Inducing Situation". Journal of Psychosomatic Medicine. XVI (1954), 404.

Hall, Victor (ed.) Brain and Behavior III. Los Angeles: University of California Press, 1966.

Hillarp, N. A. "Evidence of Adrenaline and Noradrenaline in Separate Adrenal Medulla Cells". Acta Physiologica Scandinavica. XXX (1953), 55.

Levi, Lennart. "Urinary Output of Adrenalin and Noradrenalin During Pleasant and Unpleasant Emotional States". Journal of Psychosomatic Medicine. XXVII (1965), 80.

Levitt, Eugene. "Relation of Rorschach Factors and Plasma Hydrocortisone Level in Hyprotically Induced Anxiety". Journal of Psychosomatic Medicine. XXII (1959), 218.

Mason, John W. "Concurrent Plasma Epinephrine, Norepinephrine and 17-Hydroxycorticosteroid Levels During Conditioned Emotional Disturbances in Monkeys". Journal of Psychosomatic Medicine. XXIII (1958), 344.

_____. "The Scope of Psychoendocrine Research". Journal of Psychosomatic Medicine. XXX (1968), 565.

_____. "A Review of Psychoendocrine Research on the Pituitary - Adrenal Cortical System". Journal of Psychosomatic Medicine. XXX (1968), 576.

_____. "A Review of Psychoendocrine Research on the Sympathetic - Adrenal Medullary System". Journal of Psychosomatic Medicine. XXX (1968), 631.

_____. "Plasma Insulin Response to 72-hour Avoidance Sessions in the Monkey". Journal of Psychosomatic Medicine. XXX (1968), 746.

_____. "Organization of the Multiple Endocrine Responses to Avoidance in the Monkey". Journal of Psychosomatic Medicine. XXX (1968), 774.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Mason, John W. "'Over-all' Hormonal Balance as a Key to Endocrine Organization". Journal of Psychosomatic Medicine. XXX (1968), 791.

Nelson, George N. "Correlation of Behavior and Catecholamine Metabolite Excretion". Journal of Psychosomatic Medicine. XXVIII (1968), 216.

Netter, Frank. Nervous System. New York: CIBA Pharmaceutal, 1962.

Purpura (ed.) The Thalamus. New York: Columbia University Press, 1966.

Radgate, E. S. "Nature of Sympathetica-Adrenal Discharge Under Conditions of Excitation of Central Autonomic Structures". American Journal of Physiology. CLXXIV (1953), 475.

Selesnick, Sheldon. "Psychological Management of Childhood Asthma". Journal of California Medicine. C (1964), 406.

Shapiro, Alvin P. "Observations on Blood Pressure and Other Physiologic and Biochemical Mechanisms in Rats with Behavioral Disturbances". Journal of Psychosomatic Medicine. XX (1958), 303.

Sherrington, Sir Charles. Integrative Action of the Nervous System. New Haven: Yale University, 1906.

Sternbach, Richard. "A Comparative Analysis of Autonomic Responses in Startle". Journal of Psychosomatic Medicine. XXII (1959), 204.

Weiner, Samuel. "Effect on Anxiety of Increasing the Plasma Hydrocortisone Level". Journal of Psychosomatic Medicine. XXV (1962), 69.

Werger, M. A. "Autonomic Response Patterns During Intravenous Infusion of Epinephrine and Norepinephrine". Journal of Psychosomatic Medicine. XXII (1959), 294.

Whalen, Richard E. Hormones and Behavior. Princeton: Van Nostrand, 1967.

Wolff, Carl. "Relationship Between Psychological Defenses and Mean Urinary 17-Hydroxycorticosteroid Excretion Rates. I and II". Journal of Psychosomatic Medicine. XXVI (1963), 576.

Wolff, Harold. "A Concept of Disease in Man". Journal of Psychosomatic Medicine. XXIV (1962), 25.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.